

ALETHIA:

10^{3d}

OR, A

GENERAL SYSTEM

OF

12^{Dc}

MORAL TRUTHS,

AND

NATURAL RELIGION;

CONTAINED IN

LETTERS from SELIMA, Empress of
the *Turks*, to her Daughter ISABELLA, at
Grand Cairo.

WITH

CRITICAL and HISTORICAL NOTES.

By RICHARD MURRAY, A.M. & J.U.B.

VOL. I.

*Quid verum atque decens, curo et rogo, et omnis in
hoc sum.*

Hor. Epist. I.

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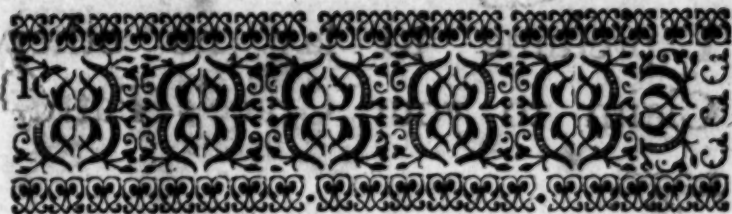
M.DCC.XLVII

THE HAN

A. S. O.

METALS JARVIS





TO HIS
GRACE
THE
DUKE of *ATHOL*, &c. &c. &c.

My Lord,

AS I have Reason to be
convinced that Industry
will appear the sole
Merit of the following Sheets,

A 2

I pre-

DEDICATION.

I presume to lay no other
Claim to your Grace's Patronage.

I have not, my Lord,
been hardy enough to set up a
new Hypothesis, though I am
sensible something towards the
Advancement of Knowledge
may be still done in this Way;
I have only ranged and disposed
the Materials, which I have
collected from some of the most
Eminent in this kind of Learning,
to my own Plan, and assume
no other Merit, than that of
having communicated their Sentiments
in a Manner which
may, at the same Time, entertain

DEDICATION.

tain and instruct; though in some Particulars I may seem to have swerved from the received Opinions, yet I promise your Grace, I have not intentionally deviated any where from the Principles of a true Christian and a Moralist; the Regard which your Grace has preserved, through the whole Conduct of your Life, towards Religion and Morality, renders you, of all others, the most unsuitable Patron for a Work chargeable with Principles in the least contradictory to these Doctrines; for my Part, I should be afraid to address you under such Cir-

A 3 cumstances,

DEDICATION.

cumstances, having the Honour
of subscribing myself,

My Lord,

Your Grace's most obedient,

and most humble Servant,

RICHARD MURRAY.



THE
P R E F A C E.

*C*Onsidering how much has been already
writ on the Subject of Morality, by
Men eminent in Learning, and con-
spicuous for their Knowledge of Mankind,
I find myself under a Necessity to apologize
to the Publick, for my troubling the World
with the following Sheets; where I have

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not *Vanity* enough to imagine the Reader will find any Thing new, upon a Subject so much exhausted, or that my Manner of treating it, tho' different from those who have gone before me, can add any new Light to the great Truth of Religion and Morality: But as the Importance of the Subject renders it the Object of every wise Man's Enquiry, it is to be hoped that, to a Mind sincerely attached to Truth, it cannot be disagreeable to see the eternal Doctrine of Right and Wrong placed in as many different Points of Light as possible; since as there are almost an infinite Variety of Manners of Conception among Mankind, even in those Truths about which they agree in their Conclusions; so the greater Diversity there is in the Manner of stating general Truths, there is the greater

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greater Probability of their becoming universal. This was one Motive for my pursuing a different Plan from the Bulk of Moral Writers, and not from any vain Supposition, that I had struck out a Path less liable to Exception than theirs.

When I first committed my Thoughts upon this Subject to Writing, I must own I had no Intention of appearing in the Character of an Author, my particular Circumstances laying me under greater Difficulties in the Execution of any Thing in that Way, than any other Man.

These Letters were originally designed for the private Instruction of the Daughter of a worthy Friend. The Favours I had received from that Gentleman, put
me

x P R E F A C E.

me upon studying some Means that would at least testify the Sense I had of his Benevolence and Friendship. The surprising Genius, and uncommon natural Ability which I discovered in this Gentleman's Daughter, by the great Proficiency she had made, at a very early Stage of Life, in History and Musick, furnished me with a Hint, that I could not perform an Office more agreeable to my generous Patron, or more useful to the Publick, than by cultivating a Mind capable of the most abstracted Science, with the Knowledge of Morality, a Study which ought to be the ultimate End of all human Literature.

*In executing this Design, (of which my Friend approved) I consider'd, that
a Course*

P R E F A C E. xi

a Course of Ethicks, deliver'd in the dry, rigid, systematick Way, might disgust my young Pupil, and make Knowledge appear less amiable to her tender Mind; and that a Mind not accustomed to think abstractedly, however desirous of Knowledge it might be, would naturally grow uneasy, and wander from the Point, unless there is something to fix the Attention, and bribe some other of the Passions to join in the painful Pursuit; the young and inexperienced want something to entertain, as well as to improve their Understanding, they must be deluded into Knowledge, especially of grave Subjects, by gilding the harsh Countenance of Moral Precepts with something amusing and entertaining to the Fancy; therefore I had recourse, on this

2

Occasion,

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Occasion, to the Epistolary Fable of Selima to Isabella. As my Intention was only to make these Letters serve for a Theme to my young Pupil, whom I wanted to make acquainted in the most familiar Way with some of the most important and fundamental Truths in Natural Religion, I avoided, as much as the Nature of the Subject would admit, any abstracted or metaphysical Reasoning; though, I am afraid, some who consider me as writing to the Ladies, will be apt to think I have supposed them capable of understanding more of that kind of Reasoning than Men are willing to allow the generality of the Sex, and that some of the Letters are above their Reach; but I hope the Fair Sex will be my Advocate in this Case, as well as the unprejudiced

Part

P R E F A C E. xiii

Part of Mankind: Since it is evident, to all who have taken the Pains to consider Female Understanding, that with the same Helps and Opportunities we have, they are capable of any Branch of Learning, however abstracted. Indeed Custom, and the partial Prejudice of Men, have denied them the Use of their natural Abilities, confined them to meer Domestick Knowledge, but this does not argue the total Absence in them of these Faculties, which we establish our Pre-eminence upon; and as I found my Pupil, for whose Use these Letters were at first compiled, capable of receiving the most sublime Truths, I think I made at least a probable Conjecture, that some other of that amiable Sex might profit by the same Means; and that some of
them

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*them might be induced at least to try
how far they are capable of attaining
the Knowledge of these Truths, that are so
essential to their Happiness.*



LET-

LETTER I.

SELIMA the Empress to ISABELLA.

SINCE the Departure of my dear *Isabella*, I have done little else than importune Heaven, and our holy Prophet, to shower down their choicest Blessings on the Head of my darling Child; though I am sensible your natural Inclinations, and my Zeal in your Education, together with the divine Instructions of the pious * *Mufti*, might protect your Innocence, and conduct you safely to the unspeakable Joys of Paradise; yet, I am sure, you will forgive a Mother's Anxiety, when I consider you as a human Creature, that you are young, and that of Consequence

* *Mufti*, the Sovereign Interpreter and High-Priest of the *Mahometan* Law, whose Dignity is above that of the *Bashaws*; his Power is frequently terrible to the Grand Signior himself; 'tis he who girds the Sword on the Grand Signior at his Accession, which answers to the Ceremony of our Coronation; he is also Patriarch of *Constantinople*.

Vol. I.

B

you

you have, besides, many turbulent Passions to contend with; to master which, thou must call up, in your Soul, all the heroic Virtues of your Ancestors to your Assistance: You have also to guard against the Insinuations and Flatteries of cunning and designing Men; the Summer of Prosperity is ever infested with these Vermin. As thy Birth and Station set thee above, so let thy Virtues distinguish thee, and be thou an Example of Goodness to all the *Egyptians*. The last Time your sublime Father made me a Visit, in my * *Seraglio*, after many Expressions of Tenderness for you, he left me full of parental Disquietudes, my Attention being wholly employed about you; a deep Sleep stole insensibly upon me, the following Vision presented itself to my Imagination, I am satisfied, that my Supplications have reached the Throne of the

* *Seraglio*, a *Persian* Word, which signifies a Palace, and has the same Acceptation among the *Turks*. The *Seraglio* of the Grand Signior, which is mentioned here, and said to be built on the Plan of *Solomon's* great House, is a Triangle, two Miles about, wholly within the City, at the End of the Promontory *Chrysoceras*, now called the *Seraglio Point*. No Stranger was ever yet admitted to see it's inmost Parts. Here the Grand Signior's Wives, Concubines and Children are kept, and such of the young Nobility as are designed for publick Employments.

great

great * Prophet, and that he has sent one of his good † ministring Angels to soften my Concerns, and promote your Happiness: I thought I saw thee, with all thy native Innocence, descend from the faithful Arms of our Slave *Tamar* thy Nurse, and enter upon a great Plain, to whose Prospect there were no Bounds; an infinite Number of People accompanied you, but all kept different Paths. I saw thee commence an Acquaintance with a great many, who seem'd to be as ignorant of the Way as thy self. As I never lost Sight of thee, I observ'd you frequently stopt to enquire the Way; about Noon I saw a great Plain, as large as the former, but infinitely more perplexed with winding Roads, and intricate Passages; you then seem'd to be tired of your former Acquaintance, and fruitless Enquiries, and began to imagine, that you knew the Situation of

* Prophet. The *Turks* imagine, that as Visions were heretofore communicated by the divine Spirit to *Daniel*, *Ezekiel*, *Joseph*, &c. they are, in the same Manner, sent, by their Prophet, to true Believers.

† Ministring Angels. The Existence of these Beings is admitted by almost all Sects of Religion, and affirmed to be the most excellent of all Creatures. The Word itself is a Term of Office, not of Nature, originally signifying a Messenger among the *Turks*. Great Power is attributed to them, as to the Angel *Gabriel*, whom they suppose able to overturn a Mountain with a Feather of his Wing.

the Country well enough to go alone ; thou hadst scarcely gone a Mile, till I saw, coming towards thee, at a little Distance, a Company of the gayest drest Women I ever saw, the tallest of whom, who seemed to claim the Precedence, approached with an Address extremely polite : Her Person was tall and majestick, her Air perfectly agreeable, every thing about her, and her Companions seemed so elegant, and carried along with it so much Jollity and Pleasure, that any other Person, as well as thy self, might have wished earnestly for their Acquaintance ; however, there was something so stiff and affected in their Behaviour, and so fantastick in their Habit, that, I must own I was disgusted : She accosted thee in the gentlest Manner, saying, That she was sensible you was a Stranger, and unacquainted in that Part of the World, in Pursuit of Happiness, and that it was only in her Power to bestow it ; and that she and her Daughters would devote themselves to thy Service. I live yonder, says she, come with me, forget these Fatigues, and give yourself up wholly to Pleasure ; then turning my Eyes to where she pointed, I saw the most bewitching Prospect that can be conceived, something resembling that Paradise promised by our great Prophet to true Believers ; it was a deep Vale, most charmingly

ingly bespangled with Flowers, through the Middle of which, a crystal Stream flowed, forming a Thousand delightful Meanders; here and there, at unequal Spaces, were Arbours planted of flowering Shrubs; on the Sloapings of those Hills, which overlook'd the Valley, were Groves of Citron and Orange Trees, whose Blossoms diffusing their grateful Odours, embalmed the Air with ravishing Essences. Every where Companies of young Men and Women were dancing and singing, Mirth and Pleasure seem'd only to keep their Court there; enamour'd at the Prospect, and overjoy'd at the Invitation, you joined this obliging Guide, and immediately I saw thee carried, with incredible Swiftnes, towards the Valley; being very intent, thou didst not at first attend to a Voice from behind, which called thee distinctly, several Times; at last stopping short, you look'd discontentedly about for the Person, who so unseasonably intercepted your Progress: I then saw an old Lady, majestick in her Stature, modestly and decently attired; her Deportment had in it a becoming Gravity, her Countenance was stern and awful, commanding, at the same Time, Love and Veneration. As she approached that Severity insensibly soften'd into a Serenity, which bespoke the firmest Composure of Mind;

being wholly attached to these new Companions, who called upon you not to regard her, I saw thee look upon her with a dumb Indifference, and continue thy Journey; you were presently in full Possession of the desired Place: I saw you then greedily catch at one of the gaudiest and gayest Flowers I had ever seen, which your Guide offered; the old Lady, who still followed, intreated thee earnestly to refuse it, you eagerly put it to your Nose, and very soon bitterly complained of the Stinging and Pain it left behind. Being much out of Humour at this Disappointment, the Blood of Resentment began to glow in your Cheeks, and in a frantick Humour, you violently caught Hold of your late admir'd Guide, to punish her for the Deceit she had put upon you; but good Heaven ever defend the Children of the Faithful, from seeing such an Object as then presented itself; the Diamonds which sparkled about her instantly lost their Lustre, and her sumptuous Habit then appeared to be rotten and loathsome Rags covered with Tinsel, her Person withered, wrinkled and lame, her Eyes languished with a melancholy Cast, which, now and then, she rolled suddenly about, as if she was afraid; from every Pore of her Body issued Streams of loathsome and fetid Matter, and every Limb carried the Remembrance

membrance of some Vice ; the Discovery of this hideous Spectacle, at first, had such an Effect upon you, that I grew apprehensive of the Consequences ; first with a stupid Insensibility, then wild Ravings and broken Mutterings, and half interrupted Sentences, I frequently heard you repeat the Word *Happiness* ! then cry out, *I'm deceiv'd* ! When your Spirits were sufficiently exhausted with these Agitations, the old Lady, whom you had first looked upon with Contempt, came forward with an Air of Humanity ; at Sight of her, you seemed to be in much Confusion, with down cast Eyes, and much Sorrow, you fell at her Feet submissively, begging her Pardon, and imploring her Assistance ; then reaching your Hand to the old Lady, who obligingly offered hers, she address'd thee in a plain friendly Manner, Come, my Daughter, it is seldom too late to be acquainted with me, come with me, for I can help you ; then leading thee up by another Way, she asked if you knew where you were ; on making no Answer, she said, The great Plain you had entered was called *Life*, that thy fellow Travellers were the rest of Mankind, and that the Multitude of Roadsthough thou mettest with after were the different Settings out in the World ; the Mile before you met the Woman was the first Year which young People generally pass in-

nocently enough; that Woman was Vice, and they along with her were Prodigality, Wantonness and Excess, her constant Companions and Followers; the fantastick Habits they appeared in were mere Show and Outside, to delude the Unwary; the Valley was that of unlawful Pleasures, from whence no one ever returned without Want, Diseases and Remorse; she added, that her own Name was Reason, that she would teach the Way to Wisdom: As she was going on, one of my Women entering my Chamber, both she and my Vision instantly disappeared. On thy Account, my dear *Isabella*, I shall enquire from the wisest * *Dervises* and gravest † *Mussulmen*, what the Will of our great Prophet is towards

* *Dervise*, or *Derviches*. This Word is originally *Persian*, and signifies, in that Language, a Beggar. Among the *Turks* they are an Order of Monks, who profess extreme Patience and Poverty: They are very chaste while they continue among the Brotherhood; but are suffered, at their own Request, to go out and marry.

† *Mussulmen* signifies, among the *Turks*, at this Day, Orthodox, or true Believers: 'tis derived from an *Arabick* Word, which signifies fav'd. *Mahomet* established his Religion by Fire and Sword, sparing none but those who became his Profelytes: Hence the Word *Mussulman* signifies fav'd, others will have it to be a *Sclavonian* Word, signifying predestinated.

thee;

thee ; in the mean Time I beg, that thou wilt preserve thy Virtue, keep thy Health, and be happy.

Constantinople the 14th Day
of the 6th Moon.

SELIMA.

LETTER II.

SELIMA the Empress to ISABELLA.

THOUGH I am conscious of the Worth and Excellence of thy Spouse *Achmet Basba* *, yet as I am unacquainted with the Customs and Privileges of his Seraglio, thou would'st pity me when I tell you, my dear *Isabella*, that my Fears for you increase in Proportion to the Distance that thou art gone from me. I have, to no Purpose, consulted the devoutest
Imams

* *Basba* is an *Arabick* Word, signifying Lieutenant-Governor of a Province.

* *Imams* and learned † *Molocks* for an Explanation to my Vision: The greater their Difficulties appeared, the more solicitous I grew for its Interpretation. One of my Women, who is a *Circassian*, at length informed me, that there was a sage and holy ‖ *Dervise*, who lived at § *Temir-Capi*, between the Foot of Mount *Caucasus* and the *Caspian* Sea, named *Beddridin Alli*, who has seen one thousand and twenty Moons: A Life spent in the strictest Austerity and continual Acts of Piety has made him famous; thirty-five Times has our holy Prophet heard his devout Supplications in the sacred Porch of *Mecca*; his chief Diet is Vegetables, and such wholesome Herbs as he gathers among the Rocks; his Pa-

* *Imam* or *Iman*, an Office in the *Mahometan* Church, answerable to that of a Vicar amongst us; it is held by some to be hereditary, like the Pontificate of *Aaron*. They are held in such Reverence, that let their Doctrines be what they will, after their Election to this Office, he is looked upon to be heterodox who opposes them. The Word signifies Prelate, and is sometimes used as a Term of Excellence for the Heads of the four Sects among the *Mahometans*, as *Abu-beker Imam* of the Sect followed by the *Turks*, &c.

† *Molocks*, Doctors of the *Mahometan* Laws.

‖ *Dervise*. See Page 8, Note *Dervise*.

§ *Temir Capi* signifies Iron Gate; it is a strong Fortress near *Derbynt*, on the great Road to *Persia* on that Side.

late is a Stranger to any other Drink but Water : This rigid Course of Life has procured him such a clearness of Understanding, and has so inlightened his intellectual Faculties, that he sees the Wonders of Heaven above, and the Secrets of all Nature infallibly. This venerable Person have I therefore called to our Imperial Presence : The Gravity, Piety, and great Wisdom of this good Man have astonished me ; he has told me that my Vision was from Heaven, and that it was left to him to explain those delightful Truths which the Angel *Reason* mentioned in my Vision, and that it was my Duty to transmit them to thee, my Child, for thy Instruction. First, says he, as * GOD is the Source of † Truth, and the Perfection of it, and indeed Truth itself, I will speak of him ; at which Expression such an Elevation of Heart, and Divinity of Countenance so manifested it-

* GOD. This is a Term which can't be well defined : The common Acceptation signifies a Being infinite, incomprehensible, &c. It is properly a Relative Term, which signifies Dominion, to which Idea, if you annex the negative Attributes, it makes out the proper Import of this Word.

† Truth. *Plato* held Truth in so much Reverence, that he asserted the Supreme Being might have Truth for his Soul ; and I suppose that our Dervise took this Exposition from that Divine Philosopher.

self

self in him, that instead of reverencing him I almost forgot myself into Adoration. The Supreme Being, says he, is the true LORD of * Nature, † Chance, and ‡ Necessity, (the false Gods of many Dervises) for Nature is no other than the Operations of the all-powerful and wise GOD upon unactive Matter, and Chance the visible Effects of a Cause entirely unknown to these Hereticks. Necessity is no other than the constant and regular Obedience of Things to the Laws of Nature, and has no Power in itself; hence it is evident that these are imaginary, and have no Original but the Will of the Eternal Cause, and that such a Being demonstratively exists is certain; for though we constantly see through the

* Nature. Our Dervise rightly conceives this perplex'd Term, for it certainly cannot mean the aggregated System of all Beings, but that Law which the Supreme Creator has imposed upon all Things. *Aristotle* gives you a whole Chapter on the different Explanations of this Word; and the great Mr. *Boyle* enumerates eight various Uses of it amongst us, but to our Dervise's great Honour he acknowledges himself to think as he does.

† Chance. If this Term means any Thing at all it should only be applied to Events which fall out without any necessary Cause.

‡ Necessity differs from Constraint in this, that the former is joined with the Pleasure and Inclination of the Will; to which Constraint is contrary; as in the Cases of moral Necessity.

whole

whole System of the Universe a continual Succession of the same Causes and Effects, although this Order of Things may have persisted in the same Rotation for thousands and thousands of Years; yet as we can discover nothing that could give itself originally Being, or produce itself into Motion, we must necessarily refer the Being and Motion of all Things to some original and invisible Cause and Mover: Hence the Idea, or Notion of GOD, is as clearly acquired as any Mathematical Certainty; and that he is independent is plain, from his having a Power to begin the first Motion of Things; and as he is the original Cause of all Things, he cannot have any superior Cause, therefore he must be * Self-existent; and further, that there must be indispensibly an independent Being is plain, since we see nothing in the Universe able to produce itself, or if produced carry itself into Motion. This Being must be † eternal, as he has given Being to every

* Self-existent. The self-existent Being may be considered absolutely or relatively: Absolutely, as he is in his own Nature the Object of Contemplation and Admiration; relatively, as he is regarded by his Creatures as the Object of Adoration and Worship.

† Eternal. Our Dervise rightly calls the Supreme Being eternal, and in other Places infinite, for he that is the eternal and infinite Cause, is the true LORD of Eternity and Infinity.

Thing.

Thing. As all Things had a Beginning, their original Cause must of Necessity have no Beginning, so consequently eternal. Mighty Sultaneſs, these are plain and incontestible Truths, which thy humble Slave has the Honour to deliver to thee. That this eternal Being is also incomprehensible is evident by the Faculty of our Reason. We are able to trace from Cause to Cause, upward to the great original Cause, by which we get a certain Knowledge of his Existence; but since the manner of such Existence is intirely unknown to us, it necessarily follows, that he must be, and is incomprehensible. The Perfection of the Supreme Being is clearly deducible from this, that we can find nothing upon which he may possibly or probably depend for his Existence, for he himself is the Spring and Source of all Existence, therefore his Mode of Existence must be perfect: From these Considerations we may justly conclude, that he exists without Bounds or Circumscription, and if he does, he is surely every where, and this is called his * Ubiquity. That the Supreme Being is but

* Ubiquity, properly Omnipresence, a divine Attribute, by which the Supreme Being is intimately and virtually present with all Things; to suppose him present any other Way would be to imagine something necessary to his Existence.

one,

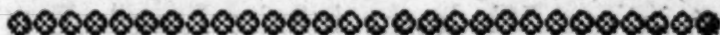
one, for to suppose more than one would destroy his Independance and Perfection; for by this Means he would become dependant and imperfect. If we suppose two Beings to exist, they must be either of the same or of opposite Natures; if of the same, their existing and acting in the same Manner, their Nature and Essences would co-incide together, and consequently so unite as to become one; if opposite, their continual acting in Contradiction to one another, they must destroy each other's Existence, and that of every Thing else. God has therefore been proved to be the Author of Existence and Motion, and as such, he, without Doubt, created the Universe, and gave it Existence by the absolute Power of his own Nature, his Right of Creatorship giving him Authority to govern it by his Power, and conduct it by his Providence; on these Accounts he challenges no less the Obedience and Adoration from *Amureth*, the invincible Sovereign of all the Earth, thy Husband, than from *Bedriddin*, the meanest of thy Slaves. The Supreme Being must be a Spirit, otherwise he would be material, and if material, most excellent Princess, he must consist of Parts, which being separable implies Imperfection; beside, Matter is incapable of acting of itself, and that

is against the Idea we have advanced concerning the first Mover. That he is also unchangeable, and unalterable, we conclude from the Perfection of his Nature ; for if he were liable to Variation or Change it would argue him an imperfect Being: Perhaps it may be asked, How the Supreme Being, who is a Spirit, can possibly act upon, and put the material World into Motion ? If there is any Person so ignorant of his Power I refer him to himself ; his Soul acting upon his own Body will inform him ; his Wisdom, Knowledge, and Mercy speak aloud in the stupendous Frame of the Universe, its admirable Contrivance, the regular Vicissitudes of the Seasons, and the wonderful Revolutions of the Celestial Bodies ; but above all, his unspeakable Goodness is peculiarly manifested to Man, into whom, as the wise Law-giver of the *Jews* observes, he breathed a living Soul. He then concluded with telling me, that our next Conversation should be concerning the Nature and Essence of the Soul. If these profound Mysteries, my dear *Isabella*, impress themselves as strongly upon thy Heart as they have upon that of thy tender Mother, I make no Doubt but thou wilt be one Day a happy Sharer of those Joys promised by our Prophet to true Believers. May the all-seeing God,
and

and the Host of Prophets watch over thy Heart! Farewel.

Second Day of the 3d Moon.

M. SELIMA.



L E T T E R III.

SELIMA *the Empress* to ISABELLA.

OH thou great Princess, exalted high above all the Thrones of the Earth, chief Favourite, and Wife to the invincible * Sultan, (continued my sage *Dervise*) I shall now reveal to thee great and mysterious Truths, as explained by the immortal † *Caliph Hali*, a few Days before that Oracle of Piety and Religion fled to the everlasting Regions of Joy in Paradise. The devout ‖ *Asambaba* ask'd him how he under-

* *Sultan*, signifies Conqueror, a Title given by a conquered Prince of *Arabia* to one of the *Ottoman* Kings, who after assumed the Title, which has been since kept by all his Successors, *unde* Sultaneſs.

† *Caliph*, signifies Successor, but was more particularly applied to the High Priest, or Head of the *Mahometan* Church, than to that of King, for which it was sometimes used.

‖ *Asambaba*, the Head or Principal of the Sect of the *Derviches*.

stood these Passages of the divine * *Alcoran*. " There is no other Cause why God
 " did endue and adorn Mankind with
 " Reason and Understanding above other
 " Creatures, but only to the End that we
 " should diligently and effectually consider
 " in our Minds the infinite Largeness of
 " the divine Grace and Bounty, and the
 " Omnipotence of the Deity ; and for this
 " Cause only did he place Eyes in Man's
 " Body, that he should behold and ac-
 " knowledge his admirable Works, and
 " Creatures, which he hath made in great
 " Abundance by his divine Power and Om-
 " nipotence ; and therefore did he fasten
 " Ears to the Head of Man, that he should
 " attend and hearken to the Words of the
 " heavenly Law, that having heard and well
 " understood them, he should diligently
 " keep and observe them." These Things,
 illustrious *Hali*, tend to the Glorification
 of the one GOD, and must give exquisite
 Pleasure to the Inquirer ; but as it is here
 mentioned, THERE IS NO OTHER CAUSE,
 it seems evidently to exclude the delicious

* *Alcoran*, or *Coran*, call'd so by way of Eminence by the Impostor *Mahomet*. This Word signifies Reading, in Emulation to the Holy Scriptures, which are styl'd Writings : 'Tis the Revelation of the *Mahometans*, and asserted by them to have been brought down by the Angel *Gabriel* in 23 Years to that Impostor ; but the Truth of it is, that he was assisted in this Composition by one *Sergius* a Monk.

Prospects

Prospects of Paradise, and Immortality engaged by our holy Prophet, to departed *Mussulmen*. Where is thy profound Reason now, oh thou learned *Asambaba*, thou who enlightenest the Souls of all Dervises, reply'd the pious *Hali*, if thou canst not distinguish, by the Assistance of thy own Reasoning Faculty, the * Soul's Existence, Dependence, Immateriality, and Immortality? Thou knowest, wise *Dervise*, that there are three kinds of Souls, which animate and actuate all material Beings; the sensitive, which informs the brute Creation; vegetative, that of Plants; and the rational, that of the human Species: The rational Soul is that Being in the human Body by whose Assistance we think, apprehend, reason, &c. it cannot be a Part nor Faculty of the Body is plain, for though the Eyes, Ears, and the rest of our corporeal Organs should cease to discharge their Functions, yet the Properties of Reasoning, Willing, and Doubting still live in the Soul; she sits in the Body like a General, at the Head of an Army distributing her Orders, and directing the Motions of her inferior Officers.

* *Soul*. I take the human Soul to be that spiritual Substance, proper to inform, or animate a human Body, and by its Union with this Body to constitute a reasonable Animal, or Man. This is its Essence.

If the Soul did not actuate the human Body, (if we could act at all) there would be as much Confusion as we see in Armies without a General ; further we can discover nothing in * Matter from whence any one Operation of the Soul can possibly flow, and that she exists in ourselves we are conscious, but in a dependant Manner : Among all her excellent Faculties we can trace nothing in her like a Power of giving herself Existence ; we must therefore, for her Being, refer her to something superior, and this can be no other than the tremendous God of the † Resurrection. I think, most learned *Dervise*, that from these Considerations you will conclude with me, that the Soul is not the human Body, nor any Faculty thereof ; but that it is an immaterial Being joined to the human Body by an inconceivable Union, which dispenses its Will and Instructions to each of the Organs ; nor

* *Matter* is defin'd to be an extended, solid, divisible, passive Substance, the unknown Substratum of all natural Things, none of whose Properties can bear the least Resemblance to those of the Soul in her Operations.

† *Resurrection*. The Doctrine of the Resurrection is held in such Veneration among the *Mahometans*, that they tell you there is an Angel named *Esraphil* who always stands with a Trumpet in his Mouth ready to proclaim the Day of Judgment.

can we deny the Power which the Soul has over the Body by help of this Union, which we cannot comprehend more than the Authority of a General over an Army, because we have not seen his Commission. I am not ignorant, holy *Assambaba*, that some of the learned *Molocks* of your Profession have, from the great Reverence which they bear to our Parent Earth, asserted, that the rational Soul was material: if this Opinion was true, and that Matter could think, thy religious Vestment would be as conscious of Pleasure and Pain, Good and Evil, as thou art; besides, we know the Operations of our bodily Organs are always conversant with, and concerned about material and sensible Objects; these argue the Body's Materiality; but the Employments and Operations of the Soul, which are Reasoning, Judging, Willing, &c. are in themselves absolutely immaterial, and most evidently demonstrate the Immateriality of that Being, from whence such Operations flow. These last Arguments also contribute strongly towards the proving the Soul's Immortality. There may be many Arguments drawn from Morality and God's Providence, to assert this Doctrine, not only with the highest Degree of Probability, but with Certainty; the great Opulence and good Things of this

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Life,

Life, with which we see the stiff-necked and stubborn *Jews* abound, the Distresses and Calamities with which we constantly see the pure and undefiled Sons of our great Prophet labour, may satisfy us, that, without Doubt, the Time will come, when every Man shall receive Rewards and Punishments proportionable to his Actions; as I just now observed, that the Arguments to prove its Immateriality confirm its Immortality; for if the Soul be immaterial, as it surely is, it must be without Parts, and consequently indivisible, and therefore certainly immortal. From the Nature and Manner of Existence of the human Body, it cannot think, without the Assistance of the Soul, though the Soul may, without the Organs of the Body: And this Consideration may demonstrate to us the Soul's having a Power of thinking after Death, and consequently being capable of Happiness or Misery in a future State. The great Author of our Being has endowed the Soul with the divine Faculties of reasoning and distinguishing Right from Wrong; we therefore become Objects of the Almighty's Love, or Hatred, who will no Doubt annex Rewards or Punishments in the World to come, suitable to our Natures.

These, mighty Sultaneſs, were the Opinions of the sanctified *Hali*, Successor to
our

our great Prophet. That the Soul is of a divine Nature thou knowest, from whence you will naturally enquire, how she comes to do Evil. There are other Principles in the human Body, with which she wages continual War. These are the Passions which sometimes conquer and lead her in miserable Captivity. What these Passions are, with Rules for subduing of them, shall be (adorable Princess) the Subject of thy faithful Slave *Beddridin's* future Conversation. My dear *Isabella*, the Discourses of this wise Dervise have had more Influence upon me, than all the sage Advice of the venerable Mufti. Do you seriously think of them; and above all Things, take Care of your immortal Soul, farewell.

Constantinople the 5th Day
of the 7th Moon.

SELIMA.

L E T T E R IV.

SELIMA to ISABELLA.

MY dear *Isabella*, the solid Pleasure which my wise Dervise gave me, in his last Discourse, concerning the Soul's Immortality, influenced me to send for him

somewhat earlier the next Day. I own now, my dear Child, that I thirst impatiently after Instruction, as well on my own, as thy Account. I am satisfied, that I can quench it no where so well, as in the pure Fountain of this Dervise's Wisdom : His last Dissertation consisted in the natural Evidence of * Virtue and Vice, Good and Evil, &c. the Sum of which I send thee, in the best Manner I can recollect. Great Madam (says he) among all the Excellencies with which I have proved the † human Soul to be enriched, these are none of the smallest, that she can think, reason, and is capable of Happiness or Misery, and of distinguishing Right from

* Virtue, Vice, &c. It is very observable, that our learned *Dervise* treats these Words, *viz.* Virtue, Good, Right, and their Opposites, as synonymous Terms ; and I believe very justly ; for after all the subtle Definitions given on these Words, I believe, on a close Enquiry, they will be found to amount to the same Thing.

† Soul or Mind. Philosophers acknowledge three Kinds, God, Angels, and the human Soul ; for a thinking Being must either be finite or infinite, if infinite, it is God, if finite, it either operates by human Organs, or not ; if not, 'tis Angel, if through human Organs, 'tis Man. The human Mind is properly defin'd a thinking, rational Substance ; by Thinking it is distinguished from Body ; and by Reasoning from God and Angels, which are supposed to see and know Things intuitively.

Wrong.

Wrong. As this last is the principal Characteristick of Mankind, let us examine what Progress the Mind takes for the investigating this Knowledge; there are but two Ways of communicating Information to Man; first by external and sensible Objects, impressing themselves upon the Organs of the infant Body, exciting certain Motions in the animal Faculties, which being by them conveyed to the * Seat of Sensation, produce the Ideas of † Pleasure or Pain. These therefore are the first Perceptions that the Mind can be supposed to be furnished with, the next from internal Objects which the Mind has received from Things without; and now growing into a Kind of Acquaintance with them, exerts her reflecting Faculty upon them; and according to the Measure of Pleasure or Pain produced by them, denominates such Things good

* Seat of Sensation, or *Sensorium*, supposed to be the Seat of the Soul; tis placed by some in the *Medulla oblongata*, because that there the Nerves from all the Organs of Sensation terminate, which are the Canals through which all Information passes to the Soul, and assist her in no other Shape.

† Pleasure or Pain, the great Business of Life, is intirely managed and governed by these two Principles. Wherever Providence has annexed these Ideas, we may assure ourselves, that some Duty is enjoined, for the Benefit of either the Individual, or the Species, to admonish us, either to chuse this, or reject that.

or

or evil; hence we have two kinds of Knowledge, the sensitive and rational; of this last kind is the Idea of the Existence of God, and the Soul, for all the sensible Objects in the World soliciting our Organs could never produce the Idea of God in us, till the Mind internally reflects and compares those Objects which she has received from without. I shall not pretend, mighty Sultaneſs (continued he) confidently to affirm, that the Perception of Good and Evil originally takes its Rise from the Ideas of Pleasure and Pain; but I think, it very naturally follows, that the Mind, when she is able to compare Actions and Things with one another, will be very apt to pronounce that to be good which gives her Pleasure, and that Evil which gives her Pain. This Method of proceeding in the Mind, gives it but a Kind of particular and limited Knowledge. It may be worth while to enquire, how she comes by those general Truths, with which we see her furnished. This she does, by the Power of Abstraction, which is done, by separating the Ideas of Circumſtance, Time and Place, from particular Objects or Actions; hence it is, that the Mind is ſo plentifully ſtored with univerſal Notions; for the meaſuring the moral Rectitude or Obliquity of theſe general Notions the Mind, at firſt, ſcans them

them by the Degrees of Pleasure or Pain such Objects or Actions would have given it. Thus the Mind becomes enlarged, and extends herself gradually, from particular to general Truths; and from the particular Ideas of Pleasure and Pain, she arrives at the general Knowledge of Good and Evil, Right and Wrong, Virtue and Vice, &c. This Knowledge or Consciousness of the Difference, between these opposite Principles, universally obliges all Mankind, in their Actions, to pursue the one, and avoid the other. Most sublime Empress (continued he) I am sure, that thou art convinced that the Knowledge of Right and Wrong, Good and Evil, is as inseparable from a thinking Being, as its Existence. I mentioned, that all Mankind were obliged to pursue Good, and avoid Evil: Let us examine from what human Obligations arise, and in what they consist. * Human Obligations have their fundamental Grounds in two Things; first, we are naturally bound to give every Man such Treatment, as we in the like Circumstances would chuse to

* Human or natural Obligations are founded on natural Equity, without the Enforcement of civil Necessity or Constraint; Civil Obligation is founded in Constraint, without any Foundation in natural Equity; from these two arises a third Kind, called mix'd, which is, when the civil Power confirms the natural Equity.

receive, as we must believe he has placed the same Estimate on Things that we have; the other seems to flow from this Source also, that from the Perception of Right and Wrong, we are obliged to do good, that is, to promote the Happiness of ourselves and others as far as we can. Human Obligations therefore consist in the exact Conformity of all our Actions to right Reason, as far as we have Abilities; for to Actions impossible there lies no Obligation. To render all our Actions morally good or evil, 'tis necessary we should have Abilities, that is, that we should have it in our Power, or be able, at any Time, to chuse this, to reject that. If a Man had not a Freedom of Choice, he would act under Necessity, and therefore not liable to Obligation, as he could not be then reputed the Author of his own Actions.

Great Madam, since I have mentioned * Reason, give me Leave, by Way of Definition, to subjoin my Notions of it. I take it to be that excellent Faculty of the Soul, by which it distinguishes every Degree of Right and Wrong in all human Actions.

* Reason is that Principle of the Soul, by which it investigates Truth, by examining and comparing Consequences and Relations.

There

There are two Objections usually made by subtle Casuists, to their Principle of * Will or Liberty, first, that the † Passions carry the Will away, and lay her under a Necessity of acting in Consequence to their imperious Commands. This, great Madam, I confess, is too frequently the Case in young Persons; but when the reasoning Faculty is grown to such an Age, as to discern, that those § elder Brothers of hers have seduced, and violently detain one of her ablest Assistants; she assiduously applies herself to the disintangling it from their Fetters, which being done, Reason then confederates herself with the Will, and makes War upon the Passions, to the subduing of those their inveterate Enemies. The other Objection is of a more dark and

* Will or Liberty, our *Dervise* erroneously confounds those two Principles together; the Will is that Impression or natural Tendency of the Mind, which indeterminately carries us to this or that; and Liberty, that Power of the Mind, which directs those general Impressions to any particular Object.

† Passions, are properly such Motions only, as interrupt the Soul in her Action; the different Motions and Agitations of the Soul are frequently called Passions, but in Strictness many of them are Actions, such as Ambition, &c.

§ Elder Brothers, the *Dervise* ingeniously proves the Passions the Reason's elder Brothers; 'tis certainly by them we are determined in our Infancy, before the reasoning Faculty is able to exert itself.

intricate Nature, which is, that if Man had an absolute Freedom of Will, such a Principle would interfere with, and totally destroy the Notions of a governing † Providence in the supreme Being.

I own, mighty Sultaneis, that the different Expositions which many wise and learned *Molocks* have given me on this Point, have rather perplexed than cleared up the Matter; however, if your Highness will condescend to hear the humblest of thy Slaves patiently, I shall reveal those Arguments which satisfied me on this Question.

I was convinced within myself, that the Supreme Being extended a general Providence to all the Things of the Universe; that he had prescribed stated Laws, by which all Beings were to be regulated and governed; that the Sun was to visit the World at its appointed Time; that the Seasons were to succeed each other, for the generating, nourishing, and ripening into Use the vegetable World; that the same Effects should ever follow the same Causes,

† Providence. The Notion of a Providence has been very early in the World, even amongst the Heathen Theologists it is founded on this Opinion, that the Creator has not so ascertained the Laws of Nature and second Causes, but that he can, at any Time, interpose to alter, enforce or suspend them.

that

that is, that all Animals should be continued, propagated, and preserved in the same Manner; but here the Difficulty arose, whether the Supreme Being exerted a particular Act of his Providence at all times; to leave Mankind without the Protection of the Supreme Being I thought was very hard; and again, if all our immediate Actions were under his Influence, we should then act under Necessity, and our evil Actions would be not imputable to us, but to the Supreme Being, which was an Opinion so contrary to the Ideas of his infinite Goodness, and Perfection, that I shook with Horror at the Thought. These Considerations often distracted my Thoughts, and fill'd me with dismal Apprehensions. Whether should I fly for Succour? Where was my Relief in such a Dilemma, since no human Power could assist me? I naturally concluded that it was from Heaven only I was to expect Information. After the most zealous Supplications to our holy Prophet for his Instruction concerning this great Doubt, the last Time I put up my important Petition at the sacred Door of *Mecca*, suddenly a Drowsiness fell upon me, and a death-like Sleep succeeded: I found myself (I can't tell in what manner) in the Company of a white * Angel; his Person

was

* Angel, or Genius. The *Platonists*, and other Eastern

was tall and graceful, his Countenance lovely, and mixed with so much Sweetness and Majesty, that at first I was at a Loss whether I should love or adore him. Thy Prayers, my Son, said he, have reached the Heaven of our great Prophet's Paradise; he has sent me to comfort thy Soul with the Essence of heavenly Knowledge; come with me and taste the delicious Fountain of true Wisdom: At this he lifted me gently up, how I was carried I know not, but I soon found myself situated in such a Manner as to see all the Things in the Universe as distinctly, and minutely, as the Figures in that Piece of Painting. What a Field for Contemplation and Amazement was here opened to my astonish'd View! all the Bosom of Nature lay open before me, her darkest Recesses were unlock'd; I saw the stupendous and invisible Causes of all the wonderful Phænomena of the Universe, which perhaps shall be the Business, great Sultaneſs, of a future Inquiry. My Guardian Spirit then told me, with a friendly

Eastern Philosophers taught, that these Beings were of two kinds; the one of a good, the other of an evil Nature: The good they supposed to be the Guardians of Men, and Mediators between them and the Supreme Being, arguing, that it was below the Majesty of the Deity to have Regard for the trifling Concerns of Mankind.

Severity, that the Man's Folly and Rashness was equal, who attempted to unravel the Secrets of the almighty and incomprehensible Being, but particularly his Favours to undeserving Man. Dost thou not see, proceeded he, innumerable Swarms of Beings, invisible to vulgar Sight, which perpetually hover about, and wait upon all Mankind, by the divine Will: These Beings promote, assist, and confirm Men in the Ways of Virtue: These flutter round their Pillows at Night, and attend their Footsteps by Day. It is not in the Power of one of these to break in upon the established Laws of Nature; such as to save a Ship that is burst from sinking, the Laws of Gravitation will be the same, and the burst Ship must sink, though twenty good Men were aboard; nor will a sound Vessel meet with the like Fate if she carries a double Number of vicious Persons. Every Law of Nature is unalterably the same; yet how canst thou, O Man! deny a particular Providence? Turn back upon thyself, and remember the unforeseen and unexpected Advantages of thy Life. It is in thine own Power to become the Object of particular Providence: The infinite Author of your Being has given you a Soul capable of distinguishing Virtue from Vice, with so much Knowledge as to be sensible

that you are liable to present and future Rewards and Punishments. Free as you are, it is his merciful Pleasure, if you, by the Practice of Virtue, deserve it, that these good Angels should encourage and strengthen you in Virtue, and whisper into your Soul Truth and Joy. Look yonder, at the Door of that Palace there stand two Men: He upon the Right is a devout and holy Man; whispering to him you behold a white Angel, who is now dissuading him from going to a Banquet with his Companion, who is one of the wicked, whom the good Angel was permitted to leave, and he is now wholly under the Influence of an evil Spirit. The good Man has refused him, and you see he enters the House alone; there he and his Fellows will indulge themselves in sensual Pleasures so long, that the very smallest Sparks of Humanity shall be extinguished among them; for he who just now went in, shall for some slight Misunderstanding, or Difference, become his Brother's Butcher, and he himself shall instantly fall by the Hand of his enraged Father, while the good Man returns home with a Heart full of Peace and Comfort to his own Family, quite ignorant of what is doing.

Go back to thyself now, curious *Dervise*, and satisfy thyself, that wherever there is

a gene-

a general Providence, Men may expect to find a particular one, if their Virtue and Piety can intitle them to the divine Favour. Then, mighty Sultaneſs, my ſpiritualized Doctör left me, and I immediately awoke, and found myſelf among other Supplicants at the holy Temple of *Mecca*. Thus ended the good *Dervife*. My dear *Iſabella*, if thou canſt read theſe general Hints with the ſame Pleaſure that I, thy Mother, have heard them, thou wilt, no Doubt, apply them to thy private Uſe. Thou haſt here a general View of the Frame of thy Mind, with all its Advantages and Diſadvantages, its Friends and its Enemies, of which that thou mayeſt make a proper Uſe is the ſincere Wiſh, and conſtant Prayer of thy anxious Mother,

Conſtantinople the 14th Day
of the 7th Moon.

SELIMA.

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LET-

L E T T E R V.

SELIMA to ISABELLA.

SO let the Words of Instruction please thee, my dear Child, that thou sufferest not one of the good Dervise's Precepts to escape thy Observation. Thou art sensible, that the human Will has a natural Tendency to Good; but thou art also sensible, it is frequently seduced, by the Appetites or Passions, to the great Dishonour of Reason. The Gratification of them immoderately draws more Evils upon Mankind, than all the other Calamities, which are the necessary Attendants on human Nature. I shall, as minutely as possible, send you the Sentiments of the good Dervise on this Point; he says, that the great Author of our Being, in Order to make the Union of the Soul, with her stupid Companion the Body, more supportable, has bestowed upon us Passions or Affections, most of which are the Offspring of * Sensation, or at least have

* Sensation. Our Dervise must here mean internal Sensations, which are Powers, or Determinations.

have such a Connection with it, that it is hard to distinguish whether they belong to any Thing else or not. It is certain, that Hatred, Joy, and Sorrow, Hope and fear, &c. may, at first Sight, appear to be Qualities in the Soul; but I believe, says the Dervise, that upon a close View we shall find them fundamentally to spring from Sensation. Great Madam, says he, a small Degree of Attention will inform us, that all the Passions depend and flow in a secondary Way from Pleasure and Pain, and Pleasure and Pain from Sensation; Love arises from the Pleasure that we have, either in the Prospect or Possession of any Thing, whose Absence would give us Pain, and Hatred that Pain which the Thought of any Thing present or absent gives us. I would not have you understand that, by ascribing so much Merit to Sensation; I mean, to detract from the Excellence of the Soul, no Madam, from the surprising Use which we see the Soul make of her material Organs, we may reasonably conclude, that she has many latent Qualities, which are buried in the Body, for Want of proper Organs to communicate them. The Ideas of Love and Hatred
 ons of the Mind, to be pleased with certain Forms and Ideas, which occur to our Observation, in Objects perceived by the external Senses.

are no other than Dispositions of the Mind towards Pleasure and Pain : Tho' the Passions are generally considered as the Spring of all human Actions ; and that it has been said, to gratify them all was impossible, and none was intolerable. I believe we shall find an Idea, which derives itself from Pleasure or Pain, and stands in the Middle, between it and the Passions, which is the Spur and Spring of almost all human Actions, by which the great Business of Life is carried on ; I mean Disquietude, which I take to be a Restlessness of Mind for the Attainment of any Thing, the possessing of which, we imagine, will bring us nearer Happiness ; however new this Principle may seem, if we examine almost every human Affection by it, I am positive it will stand the Test ; for Instance, Fear is a Disquietude of the Mind, on Account of some Evil, either impending, or already come upon us, Hope the Disquietude we conceive at the Uncertainty of attaining that Good we expect, or an Evil to be avoided ; we shall find, that this Rule will hold good in every Thing where the Passions can properly be said to have Place ; and here, by the Way, it is worth while to observe, that there are many Habits and Dispositions of Mind called Passions, which in Fact are
not

not so, but Actions; for they only can properly be stiled Passions, which interrupt the Soul with painful Motions. Since I have mentioned Actions, great Madam, said he, permit me to digress a little into this Point. * Moral Action is a voluntary Motion of a Creature, capable of distinguishing Good and Evil, whose Effect therefore may be justly imputed to the Agent. A moral Action may be more fully defin'd to be whatever a Man, considered as indued with the Power of Understanding, and willing, resolves, thinks, does, or even omits to do in such Manner, as to become accountable for what is thus done or omitted, and the Consequences thereof; the Foundation then of the Morality of Actions is, that they are done knowingly and voluntarily. All moral Actions may be divided into Good and Evil. From this Enquiry into the Nature of Action we may justly conclude, that many of those Things which are called Passions are absolute Actions. But great Madam, continued he, as you are best acquainted with the Term Passion, for the future, I shall take the Liberty to call all

* Moral Action. Our Dervise should have rather confess'd modestly, that to go about to define Action, was to perplex himself, and involve it in Obscurity.

Actions which bear any Resemblance to Passions, by the general Name of Passions, for tho' Ambition, Pride, &c. are called Passions, every Man's own Reason will, at the first Glance, convince him, that these are rather Actions arising from violent Motions, and Agitations of the Soul. I grant, that Ambition, Pride, &c. are necessarily connected with, and fundamentally refer'd to Pleasure and Pain; but this is an active Connection and Foundation, and cannot, with any Propriety, be said to operate in the Mind, like Hope, Fear, and the rest. Thus, concluded the sober Dervise. Thou seest, my dear Child, in this small Delineation of the human Affections, how much we have to fear from their Attacks; who can withstand the Insinuations of Pleasure, or the more intolerable Shocks of Pain? These, my dear Child, are the irresistible Engines which the Passions use against us; but, whilst our Reason governs, and Will directs, through God and our holy Prophet, thou hast nothing to fear. Farewell.

Constantinople the 20th
Day of the 7th Moon.

SELIMA.

LET.

L E T T E R VI.

SELIMA to ISABELLA.

I Told thee, my dear *Isabella*, how my sage Dervise explained the Nature of the Passions, with the Effects they have on the rational Soul. Thou knowest that this is a Subject very acceptable, as I have somewhere mentioned my Apprehensions of them on thy Account. I shall communicate unto thee his Sentiments in the best manner my Memory will permit: He says, that the Passions, which we falsely imagine to be Qualities inherent in our Souls, are black Genii *, in the Employment of Lu-

* Genii. The *Platonists*, and other ancient Philosophers supposed the Genii to be good or evil Spirits, which inhabit the vast Region of the Air between Heaven and Earth. They were a sort of intermediate Powers who did the Office of Mediators between God and Men. They were the Interpreters and Agents of the Gods, communicated the Wills of the Deities to Men, and the Prayers and Vows of Men to the Gods. It was unbecoming the Majesty of the Gods to enter into such trifling Concerns; this became the Lot of the Genii, whose Nature was between the two, who derived Immortality from the one,
cifer

cifer, that great Enemy of Mankind, who carry on a continual War against our Souls, either by secret Fraud, or by open Violence : The most artful and dangerous of these Enemies is * Pride ; she is continually whispering in our Ears, and flattering us with our own Perfections, but wickedly shews those of our Neighbours in an inverted Mirror ; hence she instructs us to make partial and prejudiced Conclusions, both upon our own, and other Mens Actions ; thus she arrests, and leads blindfold our Judgment, which evidently leads us into continual Disorders : Hence it is that we ourselves overlook our own Defects and Imperfections almost insensibly : from this Misguidance of our Judgment we grow also self - opinionated, and believe we have many Qualifications which we have not : It also renders us utterly incapable of the substantial Joys of Friendship ; for the proud Man asserting a Right of Superiority over all others, by this Means be-

and Passions from the other, and who had a Body fram'd of an aerial Matter. *Plato* taught these Beings were all good, but his Followers being unable to account for Evil, were obliged to substitute Evil Genii for this Purpose

* Pride. Our wise Dervise is a little mistaken in allowing no Merit to Pride ; unless it shut Mens Eyes against human Inconveniencies and Imperfection, Life would be intollerable.

comes disqualified from either giving or receiving Counsel of his Friends. There's scarcely any Body so ignorant of his own Nature as not to be conscious of the Equality naturally subsisting between him and his Fellow-Beings: The Texture of the Parts, and Structure of the Soul is the same in the King and the Beggar. Those Things which promote the real Happiness of one, will also increase that of the other. It is true that they on whom Providence has bestowed a larger Share of Wisdom, Strength, Wealth, or the like, should on these Accounts value themselves, but this Estimation should be so ordered as not to forget the Equality which subsists between them; this once forgotten by any one, he no longer deserves the Name of Humanity: In this Sense only the imperious * *Caliph*, of *Babylon*, degenerated into a Brute.

Most Royal Sovereign, continued he, if the black Angel of Pride had the Ascendant in the Soul of thy invincible Lord, upon the Breath of whose Mouth the depending Lives of Millions wait, what Havock, what Terror should the Children of the Infidels look for! But Thanks to the Almighty God, and our holy Prophet,

* *Caliph*, of *Babylon*. *Nebuchadnezzar*.

he

he lives like the all-seeing Sun, not for the Scourge, but the Benefit of Mankind.

Since Pride therefore takes its Rise from the Misrepresentation, and false Judgments we place upon Things, let us examine her Nature by the Principles of right Reason. Suppose * Pride takes her Birth from Riches, they may indeed exact Adoration from some abject Wretch ; but a generous Mind knows that it is not the Quantity of Wealth, but real Worth, deserves our Esteem ; so that Riches should not possibly be the Objects of our Pride : The Man of great Wealth differs from the Man of real Worth, as much as the Giant-shadow of a Man in the Evening differs from that of a true Giant, that the airy Figure, this the real Substance. If Pride takes its Origin from Power, it is built on a slippery Foundation, and if not cemented, and kept up by the Strength of right Reason, it generally tumbles, involving the miserable Possessors in its Ruin. It was wisely said by a learned Mufti of their *Nazarenes*, that there is no Good in Power but the Power of doing Good : Human Power is uncertain, perishable, and vanishing, subject to Alteration

* Pride is certainly the same in all Mankind, but takes different Turns according to the Education, Constitution, or the like.

by

by the Stratagems of cunning Men, and liable to change upon the Whim and Caprice of the very Persons who confer'd it; Power is therefore not desirable on any other Principle but that of doing Good. If Pride rises from fine Colours, curiously diversified in the Countenance, if from robust and active Limbs, then also are our Affections placed on a momentary Good: Diseases may, and Time surely will rob us of this so much valued Beauty, this so much boasted Strength: In short, if a Man is proud of his high Birth, and paternal Titles, he values himself upon nothing, as this was not the Effect of his own Choice. My Sovereign Mistress, there is nothing we should value ourselves for in this World, but from the Conformity of our Thoughts and Actions to the divine Pleasure. Thy Slave, divine *Selima*, will illustrate these powerful Truths in the History of * *Abrokomar*, Sultan of the *Tartars*. This Man was endued with all the Beauties of *Absalom*, and blest with the Vigour and Strength of *Sampson*: These Perfections naturally brought him

* *Abrokomar*. Our Dervise must certainly mean *Gengiscan*, Progenitor of *Tamerlain*, who was the first of the *Tartar* Princes, who made War out of his own Country, as none of their Histories mention this *Abrokomar*.

Admi-

Admiration from the Women, and Respect from the Men: These Things elevated his Pride to such a Degree, that he soon forgot the Integrity and Innocence peculiar to his Nation: He now began to entertain Hopes of placing himself upon the Throne, which he soon effected by assassinating his Master one Evening as he walked alone among his Flocks. This Action so terrified those poor People, that most out of Fear, and some out of Love, declar'd him King. The restless Spirit of *Abrokomar* stopt not here, he soon found Means to draw those quiet People into the Field, and made War upon his Neighbours, and that with so much Success, that a little Time saw his native Country the smallest District of a great Kingdom. At first he governed with tolerable Moderation; but grown drunk with Prosperity, his Pride carried him to such Lengths, that he practised all manner of Cruelties among them. A young *Tartar* Nobleman, named *Casmar*, resolved at once to free the World of such a Monster, and give his Country back again to Liberty; but he could not effect his Point by Violence, as the Tyrant had now shut himself up in a Seraglio, and lived encompassed by Guards, a Custom wholly unknown to the *Tartars* 'till that Time; however, the diligent *Casmar* took
such

such Care to insinuate himself with the Tyrant's Cup-Bearer, that he had a large Dose of deadly Poison conveyed to him at Supper, which wrought so effectually upon the hated *Abrokomar*, that a few Hours saw him a most loathsome and miserable Spectacle of Mortality, and the honest *Tartars* found themselves again in the undisturbed Enjoyment of their Laws, Wives, and Liberties. Thus fell the great *Abrokomar*, of *Samarkan*, a dreadful Example of the black Angel's Influence. A Man, who if his Virtues were equal to his personal Abilities, might at this Day have made a shining Figure in the Annals of those Times. If this Account of Pride, my dear *Isabella*, and the Story of the unfortunate *Abrokomar*, can teach thee that there is nothing desirable, but what in itself is virtuous, nor nothing worth pursuing that does not carry along with it some real Good, thy Mother's Care for thee will diminish. I shall send thee by the next Carravan the last Conversation I had with the Dervise: In the mean Time reverence thy Husband, be kind to thy Slaves, and forget not thy Mother,

Constantinople the 5th Day
of the 18th Moon.

SELIMA.

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L E T T E R VII.

SELIMA to ISABELLA.

THOUGH I am satisfied, my dear *Isabella*, from the Sobriety of thy Heart, that I need not relate the Sentiments of the wise *Beddriden*, concerning Anger and Envy; yet I hold it necessary to give thee his Precepts, by Way of Admonition, lest the black Angel, at any Time, should attack thee with these Engines. Great Sovereign, said he, I gave Pride the first Place in my Enquiry into the Passions, as most of the rest subordina- tely flow from this Fountain; Anger and Envy originally derive themselves from this Source; let us explain these Passions, with their Effects and Consequences; * Anger is a violent Perturbation of all the animal Faculties disqualifying the Soul from operating regularly. It is cer- tain that the Soul, from her own Power

* Anger was said, by a learned *French* Author, to often make a wise Man act like a Fool, and a Fool like a Man of Wisdom.

of

of discerning Vice from Virtue, must delight in that which is good. But there are none of the Passions that more sensibly deform, or more effectually destroy her Excellence than Anger; it is Pride that chiefly kindles up Resentment in the Mind, on Account of a prejudiced Examination of Things in Favour of ourselves. This is the Foundation of our Anger, and is propagated two Ways, *viz.* by * Words or Actions; it may be worth while to consider these two Points carefully, as all History abounds with shocking Accounts of its dismal Effects. If our Disgust arises from Words of Reproach or Calumny, it is to be considered, whether we deserved such Treatment or not; if we have deserved it, we are treated like what we are, that is, like Things blameable; if we have not merited such Usage, it is not of us the Person speaks, and we should feel no other Uneasiness, but Pity for the Person's unhappy Error. Hence you see, great Madam, the Unreasonableness of suffering this unruly Passion to affect our Reason, for unavailing Words. Again, if Anger

* Words or Actions. Our Dervise in this Precept follows the System of *Epictetus*, which is the truest Rule of examining this Passion.

burns against the Agent, or Doer of any Thing against us, on reasoning the Matter we shall find ourselves involved in the like Absurdities. To set this Matter clear, be it known to you, great Queen, that Actions in themselves, simply consider'd, denote neither Good nor Evil; but 'tis the Will or Choice, annexed to such Actions, that stamps upon them the Characters of Vice or Virtue, Truth or Falshood. If a Person should injure me without Choice or Will, that is to say, accidentally, such a Person should be regarded in the same Circumstances with Idiots or Madmen, and I have no Cause to be angry, whatever I may have to be concerned for meeting with him. On the other Side, if a Person hurts and offends me with Intent, the preceding Rule will hold good here again: If I have deserved it he treats me like what I am, that is a guilty Person, and in such Cases he should not be considered as the Object of our Wrath, but as the friendly Admonisher, and Punisher of our Crime. If we are innocent, we are not the Persons against whom the Violence was intended, and then it was our Duty, instead of revenging ourselves, to compassionate him for his Ignorance, and calmly satisfy him of his Error. Art thou not satisfied with me, mighty Sultan-

Sultaneſs, now, that this Paſſion grows from too high an Eſteem of ourſelves, and that the ſpecious Pretences of it are all Blindneſs and Folly? As ſuch every rational Being muſt look upon this turbulent Evil, which has brought ſo many Calamities upon the World. Yes, Madam, continued he, the Growth of this Evil is inexcuſable, ſince it is evident the turning one ſingle Act of our Reflection that Way will avert it, and the ill Conveniencies reſulting from it. Ah! Madam, what a miſerable Servitude muſt he live in, whoſe Mind lies continually open to the Mercy of the next ignorant or malevolent Perſon about him? Amongſt the other Sins which the *Mahometans* account deadly, that of Wrath and Anger is not held to be the leaſt; for that is an Occaſion oftentimes of many cruel Actions, and is the Parent of almoſt all the Miſeries and Inconveniencies to which human Life is expoſed: Men tranſported with Rage and Fury cannot maſter nor ſerve themſelves; nor can they be of any other Uſe to Mankind than fearful Examples for deterring them; for who can be intimate, or in Friendſhip with a Perſon, from whom he muſt expect the bittereſt Reproaches, a Sword or Poiſon, for trifling Words or undeſigned Injuries? Beſides, it

may be affirmed, that this is the most grievous of all Sins ; for when Men are assaulted with Choler, and give Place to Anger, they forget all the Blessings and Benefits which the divine Majesty hath bestowed on them : It is on this Account that our holy Law pronounces that Man absolutely condemned to infernal Pains, who continues seven Hours angry ; but this Sentence signifies no other than that it is a Vice, on account of its accumulated Nature, almost without an Apology ; other Crimes are simple, but this is, as I have already observed, against G O D, ourselves and our Neighbour. That thou, mighty Sultaneſs, and thy Progeny, may be ever free from this dreadful Passion, shall be the fervent Prayer of thy faithful Slave. Our sacred Law has so fully display'd the Passion of * Envy, that I shall say but little upon this Head ; its Nature and odious Properties also rise from Pride. Envy is a consuming

* Envy. If we consider attentively the Nature of Envy, we shall find that it transports Men farther from their real Duty than Interest does ; and I am inclined to think, that all the Complaints Men make on account of Misfortunes and Calamities, arise from Envy. The most distressed Man might find sufficient Consolation in the Prosperity and Happiness of his Friends and the rest of his Fellow-beings, if his Heart were not tainted with this Vice.

Pain of the Mind, at the Good which another enjoys, to which we think ourselves intitled; it was described by an old Philosopher, as preying upon its own Vitals: This Definition is so clear, that, with our holy Prophet, we may conclude, that there is no one shall enter the Joys of Paradise, though perfect in every Thing else, unless he is totally free from this Vice. What Claim, what Title can they make out to Happiness, who perpetually repine at the Dispensations of Providence? Tho' the envious Man be his own Tormentor, his Punishment is not so done away here, but that the Angel * *Necar* will cloath him in a Habit suitable to his hideous Nature before he appears at the great Judgment. Tho' the Moments of thy sublime Highness are invaluable, yet let not the mighty Sultanness despise hearing these Truths illustrated in the Story of *Ali Beg* Bashaw of *Bender*. This young Nobleman was the Son of a great Lord, whose Power and Riches drew upon him the Envy of his Master, the great *Bajazet*. His Disquietude soon terminated in a dismal Consequence to the

* *Necar*. This is the punishing Angel, which the *Mabometan* Priests dress up with frightful Accounts, to frighten their Followers.

unfortunate Lord. The Ministers of Death appeared in his Seraglio, with a dreadful Mandate. This Action kindled such Resentment in the young *Ali*, that the black Angel of Anger held absolute Dominion over all his Soul; but what could he do, neither the present Time, nor his own Circumstances, could furnish him with a suitable Excuse for throwing off the Mask. Some Time after an Event happened, which gave him Latitude enough to gratify all the Indignation which had so long tormented his Heart. *Ali Beg* had one Sister named *Zarab*, whose Youth, Beauty and Wit, were not inferior to her high Birth; the great Bashaw of *Servia*, struck with the Tongue of Fame, earnestly desired to see her; and having seen, he looked his Soul away, he secretly endeavoured to insinuate himself into her Affections, but her Virtue and good Sense were Proof against all his Attempts; and his Pride would not suffer him to demand her in Marriage, as her Family then were under some Disrepute; Love and Pride alternately contended in his Soul, he could not live without *Zarab*, nor with her consistently with his Honour; at length his Love degenerating into a brutal Passion, he desperately resolves to carry her away
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by Violence from *Ali Beg's* House, imagining that his sublime Highness would never hear of this Outrage; or that if he did, he might overlook it, as the Family laboured under his Displeasure. *Ali Beg* was made acquainted by some of his Friends with his black Design. This Accident called up all the Rage and Fury which had so long struggled in his Breast; he run like a mad Man into the Mosques and Market-Places, complaining of the cruel Treatment his Father had received, and the Dishonour now intended against his wretched Children. His Complaints and Injuries necessarily brought vast Crouds about him; some associated themselves to him through a Spirit of Sedition, but most through Compassion for his Wrongs; the first shocking Effect of his Passion fell upon his fair Sister, Wife and Children, whom he stab'd, to prevent their falling into the Hands of the Ravisher; then he marched against the Basha with an Army of fourteen Thousand Men; him he surprized, and put to exquisite Torments, with his Wives, Children, and Friends, as if he intended to extirpate his Dishonour with their Lives, as Men who give themselves up to Anger never know where to stop; he then turns the Fury of his
Arms

Arms against his Sovereign, and defeated many small Parties that were sent against him; these Successes so animated the young *Ali Beg*, that he resolv'd to march up to this City, the Mistress of all the World, under the rebellious Pretext of demanding Restitution for his Wrongs; but the supreme Governor of all Things, under whose divine Protection the sublime Port will ever flourish, inspired a young Man of *Ali Beg's* Army to kill him in his Tent, and free his Country from this Friend to Blood. Thus, my dear *Isabella*, did the sage Dervise explain the Passions of Anger and Envy. As thy Youth may expose thee at least to the first, I charge thee, as thou tenderest the Happiness of thy immortal Soul, to watch over thy Heart, lest that this Evil insinuate itself there; and remember thy Mother,

Constantinople the 10th
Day of the 8th Moon.

S E L I M A.

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LET.

L E T T E R VIII.

SELIMA to ISABELLA.

MY dear *Ifabella*, when the grave *Beddriden* last attended me in my Seraglio, the Subject-Matters of that good Man's Disquisition turned upon the Passions of Ambition and Meanness. I heard his Reasonings on these Points with great Attention, as I am conscious Persons of elevated Stations often lapse into one or other of these Extremes, if not conducted by solid Judgment. * Ambition, great Sultaness, says he, also takes its Original from Pride; it is an overweaning Passion of the Mind for Wisdom, Riches, Titles or Authority; when this Disposition acts in Obedience to the reasonable Soul, it then becomes her Friend and Assistant; it is a kind of Spur to the Mind, by which she more briskly exerts herself in the Attainment of Knowledge and Happiness;

* Ambition. The ambitious Man abuses himself when he pretends to limit this Disposition; for his very Ends, when they are gain'd, are but converted into Means subservient to farther Pursuits.

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but when the Mind is young and un-experienced, before she has got the better of her Passions, this Vice chiefly domineers, and particularly in generous Minds: Why it should operate in such Persons, with its dangerous Effects, may be worth the Attention of your sublime Highness.

As the human Soul, by her own reasoning Faculty, must ardently wish for Happiness, she thence necessarily concludes that must be good which promotes it. Now Grandeur, Titles and Authority seem to be the Summit of earthly Happiness, and therefore young Minds earnestly pursue them as a real Good; their Affections and Inclinations are so bent upon the acquiring them, that they frequently forget the Distinctions of Good and Evil; they go on from Vice to Vice, in order to possess this mistaken Happiness: when this darling Good is acquired, at the heavy Expence of Innocence and Virtue, the Pleasures and Enjoyments of it are mixed and imperfect. * There never was an ambitious Man happy, he may carry the Appearance of Joy and Ease, but

* *Rocheffoucault* confirms this Precept of our learned Dervise, in one of his Maxims. The Ambitious are content to pay so great a Price as their own Slavery to get the Dominion over others.

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something is still wanting, and Heart-burnings and Disquietudes are the constant Companions of his Soul ; the very Consciousness of having acted against Truth, will be a sufficient Torment ; let the ambitious Man turn which Way he will, though he strive to hide from himself, the two black Angels of Shame and Fear will insufferably stare him in the Face ; Shame for the Practices used in acquiring such Honours, and Fear for the Apprehensions of losing those Things which he has purchased so dearly ; these two Spirits continually haunt his Thoughts, and fill the most secret Recesses of his Heart with Horror and Confusion. How vain therefore, O ye Sons of Ambition, are all your anxious Pursuits ! Is this Happiness ? No sure ; turn to Wisdom, 'tis with her alone it can be found, her Joys have no Returns of Remorse or Bitterness of Spirit. This universal Passion, great Madam, (continued he) has an Opposite, not less arising from Pride than it, which is Meanness ; this is a Disposition to little disingenuous Actions, through a Fear of being thought proud : The Grounds of this Vice chiefly arise from the Want of just Notions of that Equality, which naturally subsists between all Mankind ; from the Consideration that every human Creature is composed of the same

organized

organized Body; that our Aversions and Desires are the same, and that without Regard to our Quality or Births, all our Actions shall be one Day disinterestedly examined by an impartial Judge, every Person should act consistently with their Character.

If your sublime Highness could descend to such Acts of Servility, as the most abject Slave of your Seraglio would blush to perform, this would be an Affront to the divine Majesty, who has bestowed upon you an Honour superior to all the Queens of the Earth.

Remember thy Station, O Man, but forget not that thou art a Man, was the Precept of the devout *Fermonazor*, thy faithful Slave's Tutor, which he explained in this Manner; that every Man should keep the Character agreeable to his Station, and demean himself towards his Fellow-Beings, as Friends and Co-partners of the same Nature.

These Passions, great Madam, are the most inveterate Enemies the Soul has to contend with, notwithstanding that, dangerous and destructive as they are, they contribute not a little to the advancing our Happiness, if moderated by Reason and Virtue; without their Assistance, the Soul and Body would live together, in a joyless
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and insipid Indolence. Thou seest now, great Queen, that a Life spent in Obedience to the Passions can give no solid Pleasure ; and that Happiness is the ultimate End of our Being, every one is sensible ; it must evidently therefore consist in the Pursuit and Practice of Virtue : what it is, with the Means for finding it, and Rules for applying it right, shall be the Business of some of our future Enquiries. Thus, my dear *Isabella*, concluded the sage Dervise, I flatter my self, that thou, my dear Child, as well as I thy Mother, will reap great Advantage from this good Man's Conversation : in the mean Time, that thou art not ambitious, and that thouallest not below thyself, shall be the constant Prayer of thy Mother.

Constantinople the 28th
Day of the 8th Moon.

SELIMA.



L E T T E R IX.

SELIMA to ISABELLA.

TO master our Passions is a Law so strongly written upon our Hearts by the supreme Being, that we of ourselves might conclude, that the living in Obedience

dience to them is opposite to Reason, tho' we never had been taught, by the Precepts of the divine Alcoran, to subdue them. The wise Dervise observes, that the using our Passions, under the Jurisdiction of Reason, gives a Relish to Life, and reconciles the Soul to her unactive Companion the Body; for thou must not imagine, that the Affections, which are natural to the Body, are its Enemies: No, they are Servants, which, like all others, when well governed, advance the Happiness and Interest of their Masters; but when neglected, convulse and ruin their Affairs. There are, besides, some unnatural and * negative Affections in Mankind, which seem to be the degenerate Offspring of the Passions, such as Ingratitude, Inhumanity, &c. These, says the sober Dervise, are so shocking in themselves, that all Description falls short of their Blackness. I shall, mighty Queen, (says he) give you my Sentiments on the Vices of Ingratitude and Inhumanity, in the celebrated

* Our Dervise, with great Justice, files Inhumanities, Ingratitude, &c. unnatural Affections; for, as all others may be reasonably deduced from the System of Pleasure and Pain, these last cannot possibly be accounted for by these Principles. This is described to be that Crime, which we hold in ourselves most excusable, and in others most unpardonable. This Sentiment claims a great Author.

brated Oration made by the immortal Sultan * *Abdallah*, to his favourite Son *Absalmon*, who had unnaturally rebelled against an indulgent Father, and had committed most unheard of Outrages on his innocent Subjects. When this unfortunate young Prince was defeated and taken, by the Valour and Vigilance of the brave *Dasmar*, one of his Father's Generals, and brought before the good King, the Presence of his Son, instead of kindling his Resentment, called up all the Parent in his Soul; he no longer thought of Whips, Racks, and Tortures, but with Eyes full of Tears, said, What hast thou done, my Son? Why hast thou forgotten thy aged and tender Father? And why thy self? It is not thy Conduct towards me, though that is highly blameable, which gives this Concern; but it is the dismal Consideration of knowing that thy Soul is deformed with the Guilt of

* *Abdallah*, first Caliph of Arabia, the most remarkable of all the *Mahometan* Princes for his Piety, being deprived of his Kingdom by his Subjects, he slew *Marwan* the Usurper in Battle; but pursuing his Son *Abdulmaric*, was defeated himself, and forced to fly to *Damascus*; and finding no Admittance there or at *Cairo*, embarked with one Servant for *Greece*; in which Voyage being cast, by Stress of Weather, on a certain Island, he was known and kill'd, after he had reigned only one Year.

Ingratitude and Cruelty ; Ingratitude, my Son, argues a Soul more insensible and abject than that of Beasts : The furious Tyger forgets his Cruelty towards the Person who does him a Kindness. Now with Respect to thy unnatural State, if thy Aim was Pleasure, thou art as far removed from it, as thy Body is from the Soul of our great Prophet. Suppose, my Son, thou hadst succeeded in thy horrid Purpose, and that thou hadst mounted a Throne by Steps made of thy murdered Father, and the Bodies of a thousand other wretched Men, I ask thee, what would be thy own Sense of such an Action ? What Rest, what Enjoyment can that Man have, who is not conscious to himself of having done any Thing that may intitle him to the Love and Affection of his Fellow-Beings ; but, on the contrary, the Hatred and Aversion of all Mankind ? What a Latitude is there in such Circumstances for Horror and Despair ? He must live under dismal Apprehensions from the rest of Mankind ; but above all, under the Terrors of a guilty Conscience, and the Resentment of an incensed superior Being. How fixed must that Melancholy be, in a Creature wholly removed from Virtue, turn himself which Way he will ? Every Object that presents itself must be ghastly

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ly and terrible. He dares not hope for any Consolation from the supreme Being, nor from a Friend, for he can have none, who himself is an Enemy to all; his own Heart presents him with nothing else but frightful and gloomy Prospects. Thus the Soul, my Son, becomes to herself a savage and a dreary Wilderness. If to be driven into the Deserts from the Society of the World, and the Company of Friends be an Evil, how great is that which banishes us from God, the World and our own selves? Thus, my Son, you see in this thy Act of Ingratitude, how much thou art mistaken; for, instead of procuring thee Pleasure, its Consequences must have been Misery and Bitterness of Soul. How glad am I that thou hast escaped this frightful Precipice. There is still another Vice I am to charge upon thee, thy Cruelty towards my poor People, whom thou hast conquered: Cruelty can never be of a publick nor a private Advantage; that is, it cannot promote the real Good of one in particular, or of a Community in general. From what Spring can his Joy flow who can with any Degree of Pleasure see his Fellow-Being groaning on a Rack, convulsed with Agony, or can delight in Blood, Slaughter and Distresses? From nothing that's human without Doubt.

He must forget the natural Affection which all Men should have to their Species. This Disposition, my Son, could not take its Rise in you from the Principles of Fear, Revenge or Self-Interest; though Cruelties even in such Cases are inexcusable: My Slaves had done nothing to draw upon them your Revenge, nor could it be your Interest to destroy and butcher them. I am sadly convinced now, that my Fears were not without Foundation. I have ever observed in you an unnatural Inclination to torment and torture Animals, indifferently whether of your own or of another Species, and, as it were, to feed your Soul with Blood. Besides, I have taken Notice, that you always had a Pleasure in using shocking and ill-natured Expressions to others, and the greater Degree of Pain you saw them struggle with, your savage Pleasure augmented in the same Proportion: All other Passions and Affections seem to promise some imaginary Good or Self-Interest; but these have something so unaccountable, so useless, that the very fiercest of the Brute Creation scarcely exercise themselves in such Acts through Wantonness, but Necessity. Thou may'st falsely imagine that thou art independent on thy Fellow-Beings; yet some Gratitude is due to me thy Father. To the supreme Being thou art indebted
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for thy Soul, to me for thy Body ; but set this natural Obligation aside, dost thou think thou owest me nothing for the Care and Tenderness shewn in the nourishing, raising and educating thee, when thou wast yet unable to assist thyself ? Art thou not sensible, that if it were not for my paternal Offices towards thee, that the Day which gave thee to the World, would also have given thee up to the Grave ? Thou see'st that thy very Being and Preservation are owing to me ; how is it then, my Son, that I have deserved this evil Treatment ? Thou hast sinned greatly against Truth ; yet thou art still my Child, and I thank the almighty Author of our Beings, that thou hast lived to be convinced that nothing is good or pleasant that is not founded on Virtue. I forgive thee, return from Evil, and forget not the one good God, nor thy Father. This Speech of the wise *Abdalla*, mighty Sultaneſs, had such an Influence upon the young Prince, that for the rest of his Life thou knowest he lived a Miracle of Piety, Benevolence and Obedience. Thus, my dear *Isabella*, the wise Dervise finished the Story of *Absalmon*. I don't wonder *Abdalla's* Speech had such an Impression on his Son ; there is something so affecting in the Father's Advice, as well as terrifying in the Description, that I own I trembled at the

Relation. May the great Ruler and Governor of human Kind protect thee and all the World from such unnatural Affections.

Farewell.

Constantinople the 3^d
Day of the 9th Moon.

SELIMA.

L E T T E R X.

SELIMA to ISABELLA.

MY dear *Isabella*, thou art now informed of Truths more important to thy Soul than all the dazzling Splendor and royal Magnificence of Courts. Thou knowest that there is one supreme, self-existent and all-powerful Being; that thou hast also an immortal Soul proceeding from, and dependent on the divine Will; thou art also satisfied of the natural Evidence of Right and Wrong, which is written upon the Face of Things in Characters so strong, that no Prejudice of Affections, or Corruption of Manners can obliterate. The good Dervise asserts, that the Knowledge of those Things lay all conscious Beings under a three-fold Obligation: First, to the supreme

preme Being as the Author of our Existence, Preservation, and every other Benefit: Secondly, to ourselves, to watch over our Passions and Inclinations, lest we do Wrong to ourselves: Thirdly, to the rest of Mankind. What our Duty or Obligation is towards God has been touch'd upon in our Letter concerning the Deity; our Duty to ourselves in those upon the Passions: It last of all remains that thou hearst the good Man's Sentiments, of our Duty concerning Mankind in general. Great Sultaneſs, ſays the wiſe *Bedridden*, our Duty towards Mankind cannot be illuſtrated more clearly than it is in the famous Advice given by the good *Abdalla* to his Son, after his Reconciliation with that young Prince. If thou, my Son, ſaid he, haſt expended half the Pains in the Practice of Virtue, that I, your Father, did on thy Education, I ſhould have no Occaſion this Day to put thee in Mind of thy Duty. Thy late Conduct convinces me that thou art a Stranger to all the natural Ties of * Society. If thou could'ſt give thyſelf the Trouble to conſider what kind of Being thou art, thou would'ſt conclude, that both thou and all Mankind were deſigned for

* Society is defin'd an Aſſemblage or Union of ſeveral Perſons in the ſame Place, for their mutual Aſſiſtance, Security and Intereſt.

sociable Creatures. Why do you imagine that Man, above all other Animals, is born the most indigent, helpless and abject? for this great Purpose, no Doubt, that our Dependance upon one another, is one of the first Things we should know and be convinced of: To make this Use of it, that we should assist and relieve one another, and promote the Happiness of every Individual, as far as may be consistent with Truth and right Reason. Can you suppose that the supreme Being bestowed upon us the wonderful Power of annexing Sounds to our Ideas, by which we convey our Sentiments to others, for no Purpose? Is it, do you think, that Man should live in a Solitude, and expect Happiness only from himself? You cannot suppose this. Are you not sensible, that from the Wisdom of Providence in the other Things of the Creation, there is nothing done in vain. The Use of Words was not given us for the Converse of Brutes, who can neither understand nor return them. It is evident therefore they were designed for the mutual Intercourse of the human Species; besides, the same Passions are in common to all Men: Love and Hatred, Hope and Fear towards Good and Evil. Pleasure and Pain are the same in every one who acts conformable to his Nature: This Likeness of our Desires must

necessarily attract us, and create in us such an Esteem for each other, that nothing else but unnatural Dispositions or rank Corruption can dissolve. What a dismal Being must Man be, if considered alone in a Wilderness, without Commerce, without Company, or the Friendship of his Fellow-beings! Comfortless as such a Situation must be, he might however probably make a sorry Shift to continue his Existence, by gathering such Fruits or Vegetables, and taking such Animals as came in his Way; I say, if such a Being could be conceived, his State must be very unhappy. But suppose him to have arrived at such a Degree of Inhumanity, as totally to dislike all his Species, yet he must live in continual Horror; the very Consideration that Distempers might, and that old Age certainly would come upon him, must give him frightful and melancholy Prospects. You see, my Son, in a few Instances, that Men, without Society, are so far from arriving at Happiness, that they could scarcely even preserve their Existence. It is therefore absolutely desirable, and indispensably useful, to become good and peaceable Members thereof. What thy Duty is, either as an Head or a Part, I shall now inform thee. You see, my Son, that Choice as well as Necessity and Conveniency shou'd

induce all Men to unite and form Societies. There are but two Things to be consider'd, which, reduced to Practice, will make all Men good and useful Members. First, if a Man would reflect before he embarks in any Action, what Degree of Pleasure or Pain such Performance in another would give him, his own Reason would administer impartial Counsel, by either encouraging or deterring him. Secondly, if we should look towards the Consequences which will naturally flow from any Undertaking, or suppose it to have been already done by another, we should immediately judge of the Modes of Pleasure or Pain it will give others from the Manner of its affecting ourselves. Nothing brings Pleasure but Virtue, or Pain but Vice to a reasonable Being. These Precautions could not fail promoting Faith, Benevolence, Friendship and Honesty among Mankind; whereas the living in Contempt of them, and at random, subjects us to the Tyranny of our Passions, to gratify which Men frequently become faithless, cruel, dishonest and traitorous: That Men must live in Societies you know; and in order to live happy 'tis evident they should be virtuous, since nothing that is in our Power can mutually secure us but it. Human Beings, my Son, you know are so circumstanced, that they
 should

should love, assist and protect each other. This is so evident, that you could not have denied it when you were most under the Dominion of the black Angel. The great End of our Beings is Happiness; it cannot be supposed that the great Author of Mankind originally intended any Being to be miserable. Let us first consider what Happiness is, and then make the Application to my present Purpose. Human Happiness is always commensurate to the Perception we have of Ideas or Things; that is, that the same Object may give me a higher Degree of Happiness than another Person concerning the same Thing. Happiness or Misery depend upon the two great Principles of Pleasure and Pain. From the State of Man in Solitude, that is, without Society the Premises may satisfy you, that there is no human Happiness out of Communities; Society, therefore, my Son, answers every rational Purpose. I shall, great Madam, says he, give you the rest of *Abdalla's* Advice To-morrow; in the mean Time, my dear Child, I beg thee to read carefully, and practise effectually, the Advice of this good Man. Farewel.

Constantinople the 8th
Day of the 9th Moon.

S E L I M A.

L E T.

 L E T T E R XI.

SELIMA to ISABELLA.

MY dear *Ifabella*, the grave Dervise continued the Speech of *Abdallah* as follows: Men therefore enter into Societies for the natural Benefit of each other that every Individual should equally share the Advantages resulting from such a Union, that all human Actions should be regulated by some Standard or Law. The Laws of Action in Children naturally arise from the Modes of Pleasure and Pain, which sensible Objects impress on their tender Organs: those of Men fundamentally arise from the former, but with this Difference, that the reasoning Faculty, now grown strong by Experience, determines these Things to be good or evil, in the same Manner in which she before affirmed this or that to be Pain or Pleasure. Hence it is evident, that the Spring of Action is the same, both in the Mind, and in the Body, for that which is evil to the Mind, is by the same Rule painful to the Body; and that which is truly pleasing to the Body, is also good

good to the Mind: It is certain therefore, that the Ideas of Good and Evil are naturally evident to the Mind, by the Assistance of Reason. The very Laws of Property, which are the strongest Bond of right or wrong, may be examined by these first Principles of Pain and Pleasure. While we are Infants, we are Subjects to the Law of our Senses, when we are Men, to that of our Reason. You see, my Son, unless we would abandon the Characteristick of our Nature, which is Reason, we must live subservient to her Precepts. Though Man has a Freedom of Will, he is not, on that Account, lawless, and at Liberty to commit whatever Outrages or Violence his Appetites suggest. The Will, my Son, as well as the Appetites, are the Servants of Reason, and should be governed by her, as she is by her own Laws; we may rationally conclude, that Men should live in perpetual Obedience to some * Law; the Law of Reason is most suitable to human Nature, and is therefore most eligible. The immutable Will of the supreme Being is a

Law. Our Dervise uses the Term Law here in the common Acceptation. It properly signifieth the Command or Mandate of some Person or Power, whose Precept carries with it the Reason of Obedience. It differs from Counsel, as the latter signifies Advice; and from Covenant, which is a Promise. These are voluntary, and have not the Force of Law.

Kind

Kind of Law, which he has imposed upon himself. Those immense Orbs which regularly move through the System of the Universe, have Motion and Gravitation, Attraction and Repulsion assigned for their Laws, and Man has Reason. I am persuaded, that the same Œconomy runs through all the Beings in Nature. You see, my son, that Societies are not only comfortable, but also necessary and convenient ; and further, that they could not subsist without some Law ; nor should Man, notwithstanding the loud Demands of his Passions, think himself enslaved, for living under the Dominion of Reason, seeing that the great Creator himself regulates his Conduct by a Law, which from the Unchangeableness of his Nature has subsisted from, and will continue to all Eternity. Why then, my Son, should not we strictly conform ourselves to the Principles of Reason ? If Pleasure be desirable, as surely it is, it is from that only we can hope for it. I appeal to your own Heart, if those Pleasures which you enjoyed, that contradicted your Reason, did not leave a Sting behind them, infinitely superior to the Joys they brought you, and always fell short of those they promised. You may object, that our Passions may be gratified innocently, because they are natural ; it is impossible

fible to do those Things without hurting ourselves or others. Now if we prejudice ourselves, we act contrary to Reason, and consequently do Evil: The same Rules I have observed before, which respect ourselves, will also hold good in the Case of others. As to the Passions being natural, the gratifying or moderating them immediately affect us with what is called * physical Good or Evil. Physical Good, my Son, is a Continuation of the animal Faculties, without Disorder or Pain; and physical Evil a Tendency in the animal Faculties to Dissolution, with Sorrow and Anguish; moderate indulging our Passions, that is, as far as is consistent with Reason, promotes physical Good; and I am sure from that Dejection of Countenance, and Leanness of Body, you yourself are fatally sensible, that the unreasonable Use of them are a physical Evil. Some learned Mollacks have erroneously taught, my

* Physical Good and Evil. Physical or natural Good is that Thing through which we possess every Thing necessary to our Well-being, or second Perfection. In this Sense physical Good and Perfection coincide. To this are required the several Powers and Faculties in their proper Degree; a due Situation, Figure, Proportion, Health, &c. Natural or physical Evil is a want of something necessary to the Well-being or Perfection of a Thing, or its answering all its Purposes; at the Defects of the Body, &c. &c. &c.

Son,

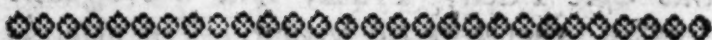
Son, that the Law of like for like, or Retaliation, is most consonant to Nature. Nature is uniform, and governed by Reason, the Law of like for like is against Reason; and therefore contrary to Nature: The Loss of his Legs cannot be the same to a Taylor, whose Trade is to fit, that they would be to a running Footman; therefore if a Taylor should cut off the Leg of a Footman, the punishing of him with the Loss of the like Limb, at best can be regarded but as an unequal Retribution. Rewards and Punishments should be proportionate to the Measure of Merit or Demerit there is in any Thing, according to Nature and Reason. It remains now that I add a third Consideration for the regulating your general Conduct; if a Man be so hurried away by a constitutional Quickness, when he is embarking in any Action, that he is not at Leisure to reflect what he would have done to himself, on the like Occasion, or what his Sentiments would be, if another Person had done the same Thing, let him only remember, that every Thing is what it is, and to treat it as such, can neither do Wrong to himself nor others; for Instance, if I should take an honest inoffensive Man, and put him to the Torture, I treat him like a Villain, and not like what he is, an honest

honest inoffensive Member of Society : In this Case I deny Truth, and act against Reason, therefore do wrong. The attending to this Rule alone, which is applicable to every Case that will come before you, is sufficient to conduct a Man innocently and safely through the Journey of Life. Great Madam, the righteous *Abdalla*, in this Speech, has plainly demonstrated the Necessity of Mens living in Community together ; and in two or three short Maxims has given us general and infallible Rules for living happy among them : I am afraid, that for the present the Patience of your sublime Highness is heartily tired, and therefore beg Leave to withdraw. I then dismissed the wise Dervise, my dear *Isabella*, with some Degree of Reluctance, lest he should imagine, that I treated him as being not what he was, a Man groaning under the Burden of Fourscore Years. I have Time to add no more, as the invincible Sultan, my Lord, your Father, has sent *Mezraim* the black *Eunuch* to notify his coming. Farewel, watch over thy self, and be happy.

Constantinople the 2th
Day of the 9th Moon.

SELIMA.

LET-



L E T T E R XII.

SELIMA to ISABELLA.

AS the Soul of the Rustic languishes when the Fountain dries up, so does the Mind of thy Mother, my dear Child, pine for the Absence of my poor Dervise. Whether his Assiduity in attending me, or that the natural Infirmities of old Age are come upon him, I can't tell ; but he has been obliged through Indisposition some few Days past to discontinue his Visits : Beside, the invincible Sultan, my Lord, your Father, has retired to the Country to unbend his Mind with the DvERSION of Hunting. These Accidents have left me much alone, and as thou knowest I have always said that Solitude might be improved much to our Advantage, I have endeavoured to make the most of this Opportunity ; the other Evening as I walked in the Garden of my Seraglio, which thou knowest is bounded by the Sea on one Side, and on the other by the most delightful Plain in the Universe, the Weather was
serene

serene, and scarce one Breath of Wind to swell the Surge, the Time, the Place, and every Thing else invited to Contemplation : Before I was shut up in this Seraglio I was acquainted with the Business of the World ; as thou art seldom out of my Thoughts, I began to consider how far I could make this Knowledge useful to thee, by collecting and sending you my Reflections on this Point : Wholly taken up with these Thoughts, whether I slept or wak'd I know not, but I imagined the Sea swell'd suddenly in one Place to the Size of a little Hill, which gradually advanced towards the Shore, and opening, there came forth the most Angelic Figure I had ever seen : it resembled that of a Man, of middle Stature ; his Face glow'd with unusual Bloom, two beautifully plum'd Wings instantly lifted him up, and gently gliding through the Air, he presently stood by me. Thou may'st imagine, my dear Child, that such a Scene discomposed me a little, which he perceiving, in a soft persuasive Tone bid me fear nothing. I am one of the Genii, continued he, whom the pious Dervise informed you watch over the Actions of Mankind, and I am come with a Guardian's Love to improve your Soul : Look towards that Plain, said he, and at the same Time touching my Eyes with a mystical Wand, I was surpris'd to find a large Hill

so very near me, which I had never observed before; at the same Time I discovered the miraculous Influence of his Touch, by being able to distinguish minutely the smallest Object on the Top of the Hill: First there appeared a confused Crowd from the Top to the Bottom; but looking more attentively I discovered, that the Hill was divided into many circular Stages, all at equal Distances one from the other; the lowest, seemed to be the largest; the Hill terminated somewhat pyramidically above, yet the Stages had not a regular Decrease upwards, for towards the Middle they were near equal with those below; from thence, as they approached towards the Top, I could observe they diminished sensibly, and grew narrower, and ended not in a direct Point, but a small circular Plain, on which a few were walking, who seemed wholly unacquainted with each other; whereas, in all the other Stages they crowded promiscuously together: The Circles of those on the Top were some of them larger than the other, and the Inhabitants of them frequently attempted to break in upon the Circle of their Neighbours, sometimes by Fraud, and oftner by Violence: I was so employ'd in considering these Objects, that I did not at first attend to some Peculiarities in the Structure of this Hill, which were, that all those circular

cular Stages were supported by Arches artificially built one above another; the Materials of which they consisted towards the Top of the Hill were much more delicate, and fram'd with nicer Workmanship, than those towards the Bottom, which were coarse and massy, as they were designed to support the whole Superstructure; but what I could not at first conceive was, that those Arches did not seem of one entire Piece, but in the Crown were imperceptibly cemented without Lock-stone or Joint; on my Inquiry into the Reason, the Genius told me, that this was the wise Contrivance of the Architect, to convince the Inhabitants of their mutual Dependance on each other. Do you not observe, says he, that these Arches are erected in such a Manner as that they are supported and assisted by each other? If the uppermost Arch did not compress the Crown of the Arch next below it, and the Arch below did not keep down the one under it, and so on to the Bottom, the Crown of the bottom Arch would fly; (for you see they are united by secret Springs,) and would pull down the super-incumbent Stage; this would communicate its Ruin to the one above it, and so on upwards 'till the Desolation became general: Thus you see the lower Stage supports the upper, and the upper prevents Confusion in the lower, and their mutual

Dependance makes them all concur in this universal Harmony. The affable Behaviour of my Genius having in some Measure dissipated my Fears, I took the Courage to propose this Query, since this mutual Dependance of the Arches contributed to the Harmony of the Inhabitants, whether it were in their Power to lessen or increase the Weight of these Stages to the Damage of one another? He answer'd, it was, and at the same Time I found I could perceive Objects much clearer than before, and looking to the upper Plain, I observ'd every Person in his Circle, attended by two middle-aged Men, who walk'd steadily, and endeavoured to confine their respective Wards each to his proper Place: Now these two Men, continued he, whom you see attending the other, are the due Poize required, to balance the whole, and the Motion they keep contributes to it; did they leap about irregularly with their Wards, there would be too great a Weight, and did they retire quite, the upper Stage would be too light. The Countenances of these Persons had something peculiar, the one on the Right was serious, but sprightly, ever keeping a watchful Eye on his Ward and Companion, and seem'd secretly to point with his Finger to particular Persons on the lower Stages. The one on the Left was entirely chearful, not as

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serious

serious as the other, but more inclining to a Smile, and held both Arms open towards the lower Stage. I then cast my Eyes to the Bottom, with Design to examine every particular Stage. The Inhabitants of the lowest were for the most Part rough and unpolish'd, with abject Looks, with knitted careful Brows and intent; they seem'd careless of several Landskips that were about them, tho' some few were very much taken with them, and forsook every Thing else. In the next the Countenances were for the most Part graver than the others, and much more anxious, and fewer of these minded the Landskips. The third was a busy Multitude, pressing one another, observing the Motions of the Air and Winds, and varying their Countenances accordingly. In the Middle were a free, easy Company, very few had anxious Looks; those, who had, were either retired into private Corners, or walking on the Brink of the Stage; the rest were gay and chearful, their Thoughts seem'd undisturb'd, while they amus'd themselves with several Landskips of different Appearances; whether their Looks were cast up or down, they were never alter'd, but still were compos'd and well humour'd: Above them the Inhabitants were more diversified than could be imagined from so small a Distance; here was nought but Hurry and Confusion, each eagerly and impatiently looking upwards,

crowding and pressing towards some Steps that lead to the upper Stages; here and there I could observe some Companies as it were in private Cabals, pulling to Pieces some who had gotten nigher the Steps; others, like Children, throwing Blocks in the Way of some who were walking, and causing them to fall; some I could observe look'd wishfully on the Stage next below them, and were just ready to descend to it, when an haggard Fiend, with glaring Eyes, and the most horrid Look, pluck'd them back, and hurried them into the Crowd: One Thing I observed in this Fiend, that whoever he took by the Hand (as he was very officious to lead any one) they immediately lost all Serenity, and partook of her Countenance, though she frequently changed both Aspect and Posture; sometimes she appeared smooth and humble, even to Meanness, again assum'd all that was proud and arrogant; here she bended her Knee to the Ground, there she walked on Tip-toe, and overlooked the Crowd. The sixth Stage had Inhabitants of much the same Disposition; they were fewer indeed in Number, but the same Fiend reign'd among them; some descended to the middle Stage, but more kept their own, crowding to the Steps leading upwards: Each Person who walked, attended by the

two Guardians, had his Eye fixed on most of these Passages, but as it was impossible for him to see or hear every Thing that passed, he was obliged to receive it from others who were not Eye-witnesses of either; these Reports often occasioned various Starts and Alterations in his Countenance 'till he was check'd by his Guardians in their Turns, though the one on the Right seem'd to have most Influence. I was just going to ask my Genius the Meaning of these various Appearances, when he bid me look closer, and I should find something more entertaining before he explain'd the rest.

Accordingly I did, and observed every one was handel'd by a Guide towards certain Steps that lead to the Stage above them. Among the rest there was a Female of a pleasant easy Aspect, though in mean Apparel; the Persons she led could scarcely press through the Crowd, and if they happened to reach the Steps, could never mount, for they were still obliged to give Way to others that pass'd with more able Guides; whenever she attempted to rise she was press'd down; then indeed her Countenance appeared a while dejected, but soon resum'd its Chearfulness, and often she retir'd; but sometime I found she met with Success, by calling in an Assistant; this was a Figure which seem'd strong and

vigorous, who with his Elbows made Way through the Crowd, while with a fixed Countenance he bore, unalter'd, any Reproaches or Mockeries that were thrown against him : As he opened a Passage, the Female pass'd and with more Ease led on those who followed her. There were other Guides had good Success when join'd with this Assistant ; one had a close contracted Brow, never turn'd his Eyes one Way or the other, but steadily kept his Looks fix'd on the Path before him ; there were some who join'd these two, and they with little Trouble mounted the Stages. There were others built Steps for their own Use, and these had Success according to the Materials they built them of, or the Manner of Building ; for sometimes the Fabrick was perishable, and fell before the upper Steps were finished ; sometimes it was too slender, and being unable to support them, had the same Fate. But what I thought most melancholy, there were some who built well, and of good Stuff, when others sap'd their Foundation, privately withdrew their Materials to their own Building, and sometimes mounted with Success, leaving the others to tumble down. One beat on a Drum with such Applause that drew the Crowd's Attention, and pass'd without Interruption ; but they who made use of this Artifice, were often
thrown

thrown down after they had risen pretty high. Others made use of musical Instruments, and succeeded well; the Flute's soft Notes charm'd the Hearers to that Degree, that many handed up the Performer; the Violin had its Applause, and mounted easily, when the Performers managed it right, but few were Masters of it; some play'd so ill, their Pains were rewarded with Scoffs; and some who play'd well were lost in the Crowd for want of the strong Assistant I mention'd to make Way for them. There were some of this Class handed up and admitted, who were thrown down for having infected their Hearers with several Disorders, sudden Fits and Starts, that occasioned great Disturbances and Animosities.

There were many other Means used, but they were either too minute to take Notice of, or too tedious to remember; beside the Genius told me, it was high Time to explain what we had seen, for he was obliged to repair elsewhere.

The Mountain, continued he, is a Representation of human Life, the seven Stages are the different Classes Mankind may be divided into, I need not say the lowest contains the greatest Number; till we come beyond the middle Stage of Life, the Numbers in each seem pretty much on a Par. In those above there are fewer,
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*till they end at last in sovereign Majesty. As Sovereigns seldom or ever converse together, we here find them walking in their respective Circles or Kingdoms, some ruling a single Nation, some more. As the Arches support one the other, so in Life every Station, even the lowest, supports the highest. Now, if there was not a Subordination of Orders and Power in Society, there must follow an inevitable Confusion; whereas the Solemnity, Weight and Authority given to the higher Powers, keep the lower within due Bounds, and render them serviceable Members of Society. Thus there is a mutual Dependence of the higher and lower, one on the other, and an agreeable Harmony between them, which refers to the Springs of the Arches. As to the two Attendants on every single Person in the upper Circles, these are Wisdom and Humanity, which should always direct a Sovereign in executing his Power. The Government of a Nation has so much Delicacy in it, that to recede from these Qualities will make the Springs fly, and cause Confusion. Wisdom and Humanity keep the Prince in a steady even Motion, that he neither tyrannizes over his Subjects, nor loses his Weight or Authority; the humane Sovereign opens his Arms like a tender Parent, to receive his People,
and

and pardon their Faults, whilst Wisdom directs him to particular Objects worthy of that Humanity. This last Quality, when intirely alone, renders a Person weak, and liable to be imposed on; but when the two are blended together, they make that agreeable Composition, which renders a Prince truly worthy of his Station.

In the lower Stage are the common People, who being tied down to their Business for a Livelihood, have not the Opportunity of polishing themselves, but remain rough and rude, as they have a Dependance on all those who employ them; from too servile a Desire of obliging, they frequently descend to abject Meanness, which infects their Looks. This strenuous Pursuit of a Livelihood makes the generality careless of Nature, which is here represented by Landskips, tho' some acquire such a Relish for them, that they forsake all Business to pursue these Diversions.

In the second Stage are represented Traders, and those of that Class; as their Views are less confined than the Class below them, they are more anxious for the Advantages of Life, and allow themselves no Time for Diversions.

In the third were Merchants struggling with one another to amass Wealth, studious

ous to observe fair or contrary Winds, and looking chearful or downcast, according as the Weather favours or disappoints them.

In the Middle were Gentlemen of independent Fortunes, who having a Competency, had divested themselves of all ambitious Views, and lived easy. This happy Station can scarcely admit of any Anxiety; some are represented on the Brink of the Stage, whose Fortunes are somewhat shattered, not so as to oblige them to retire immediately, but so as to give them Pain, for Fear of being under the Necessity of quitting that calm Life. As to the rest, their Thoughts are undisturb'd, while they seek no more than the Improvement of their Minds, by enquiring into Nature, in her different Dresses or Landships, various Amusements, various Pleasures, and Opportunities of doing Good to Society: These have the true Taste of Life, free from the Care of seeking their Livelihood, they are at full Leisure for nobler Views, the Good of Mankind in general, and their own Improvement in particular. Whether they look at the Pomp and Strife of those above them, or the Necessities of those below them, they seem equally Objects of their Pity, and willingly relieve them, without discomposing their Minds.

Above were placed Men of more elevated Stations and high Places; here was consequently Hurry and Confusion, each pressing to get before the other, looking upwards for Honour and Promotion: Here some dissatisfied were in private Cabals, calling in Question the Merit of those who were preferred to them. Those, who like Children throw Blocks in the other's Way, represent those artful Men, who find Means of turning others out of Favour, to make Room for themselves. Some are charmed with the Thoughts of a quiet independent Life, but the haggard Fiend, Ambition, diverts them from that calm Turn of Mind, and hurries them into the Crowd of Levees and Attendance. Ambition changes a Man from his real Nature, he is generally haughty to those below, lest a Freedom with them should prevent his Rising, The Man haunted by this Fiend is often obliged to vary his Deportment; now he debases himself, again he towers haughtily, according as it conduces to the Attainment of his Views.

As Ambition resides among Men of almost every Class, so in the sixth Stage, where were the Nobility, we find much the same Situation of Things, very few could be induced to part with the Hopes
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of Preferment, and descend to the middle Station of Life. Among those, whose whole Intention is to advance themselves, we find many careless of the Means, and accordingly recommending themselves to Majesty, by delusive Tales, striving to blindfold his Judgment, till Wisdom exerts itself, and discovers the Art. Sovereign Majesty, or the Person attended by the two Guardians, should have his Attention fixed on all the Passages among his Subjects; but as it is impossible for him to see or hear every Thing immediately, his Accounts come from others; these being in a high Sphere, above looking into every Thing minutely, receive their Advices also at second Hand. These various Reports at first assail Majesty in such Manner as to disturb him, and render him doubtful how to act, till Wisdom and Humanity assuming their Places, give proper Directions. Thus the Genius gave me a particular View and Explanation of each different Stage; the following were more general.

Every one has some peculiar Endowment to advance himself by, which is the Guide that leads towards the Steps. The Female of a pleasant Aspect in mean Apparel was Honesty, which is not sufficient to advance a Man without other Qualities; the

the merely honest Man meets so many Difficulties that he is generally frustrated; there are so many indirect Means of gaining Favour and Promotion, he cannot get over these Obstacles, but frequently retires, and is obliged to give Way to those better skill'd in these Practices; but tho' Disappointments deject him at first, the Satisfaction of having done no Wrong, gives him Ease of Mind, and a chearful Countenance. If a Man acquires a seasonable Portion of Assurance to back his Honesty, he may, like a strong robust Man, push through the Crowd, and make Way for his good Qualities to be observed: If Application and Industry be added, which with serious contracted Looks keeps to one Path, a Man cannot fail to make his Way. A Person therefore, in order to rise, should be industrious in his Way, and deal honestly to recommend himself.

There are some Men who, by gathering Riches, make their own Way, or build Steps to rise on: If the Stuff be good, or Money honestly gotten, they will succeed; but if not, it is perishable: The Manner of Building sometimes rendered these Steps weak, that was the Money was not well employed, or disposed to the best Uses; sometimes they were too slender, that is, Men grasp at more than their Fortune will allow,

allow, and consequently fail in their Aim. The Impositions and Deceits one Man practises to defraud another, are frequent in Life, and are here represented by sapping the Foundations, and drawing the Materials or Substance to themselves; and by these Means they too often rise, while the honest deceived Neighbour tumbles down.

Some with empty Assurance, like the Sound of a Drum, please and are raised; but when they are discovered, soon fall into Disgrace.

A Man who can charm with his polite Address and agreeable Conversation, like the Notes of a Flute, recommends himself, and seldom fails of a Patron to raise him. The Performers on the Violin are Men of Genius for writing, who if they perform well, may meet Success, but if their Performances are indifferent, they lose Time and Credit. The Violin also may be taken for Flattery; a Man with this Talent often introduces himself into Life, and for a while may succeed; but then as Flatterers are the Pest of Society, by generally breeding Feuds and Animosities, and having no Qualities to recommend themselves, are obliged to whisper Falsities, to please the Ears of those who are weak enough to hearken to them, till being discovered in
their

their Mischief, they are dismissed with Disgrace.

The Sound was still tinkling in my Ears, my Eyes fixed on the Mountain, when all vanished on a sudden; and looking for the Genius, I found myself alone heartily well pleased with what had happened, and I resolved to regulate my Life accordingly. If this Account pleases my dear Child, and entertains you, 'tis all that is aimed at by your anxious Mother,

Constantinople the 20th

Day of the 9th Moon.

SELIMA.

L E T T E R XIII.

SELIMA to ISABELLA.

I Can tell thee with great Pleasure our good Dervise is recovered, and made me his first Visit Yesterday. I gave thee, my dear *Isabella*, in some preceding Letters, what were his Sentiments concerning the Necessity of Society, of which Truth I suppose thou art now so well convinced that thou woud'st consider the human Species as the most dismal and uncomfortable of all other Beings,

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without its friendly Assistance; notwithstanding that Society is the principal Ingredient in promoting human Happiness, yet the living among Men is not of itself sufficient to answer this great End. He observes, that though the reasoning Faculty, by the Excellence of its own Nature, can enable us to choose and distinguish Right from Wrong, Good from Evil, and by the Power of Comparison enables us to transfer these Considerations to other Objects, by which we have the Ground and fundamental Knowledge of the great Value and Usefulness of Society: Still there is something wanting, some Standard, some Rule for the measuring and conducting all our Actions, in order to support and cement this Union. I suppose that thou wilt be amazed, my dear Child, when I tell thee that the Dervise affirms, that Prudence is the Foundation of all human Wisdom and Knowledge, from whose great Fountain all the Cardinal Virtues directly flow. Prudence, says he, according to an old Philosopher, is an accurate Examination and a studious Search after Truth. He himself defines it to be the useful and probable, but not the infallible Means and Method of attaining Truth. He adds, not infallible Means, because human Events are fore-known only by the all-seeing Eye

of Providence, and that therefore the most prudent and sagacious Man may be illuded and baffled in the wisest Undertakings: He deduces Justice from this Source, because that this Virtue is a prudent Care of maintaining the reciprocal Rights of Mankind, by distributing to every Man his own, and performing all Contracts; and again, that it is to a conscious Prudence that this is to be chosen and that rejected, may be ascribed, that Intrepidity of Resolution, and manly Firmness of Soul, which renders Man almost superior to his Nature, and is call'd Fortitude; and lastly, that it is Prudence only which instructs us to confine all our Thoughts, Words and Actions within the Precincts of moral Decorum or Decency; hence Temperance, the last great Cardinal Virtue, is naturally derived. What Duties, great Madam, says he, respectively belong to each of these Heads, shall be the Subjects of my future Visits; in the mean Time, if your sublime Highness thinks fit we will continue somewhat longer on Prudence, which is deservedly esteemed the Queen of all Virtues. Prudence is either of a publick or private Nature; that which relates to a publick being properly the Business of Machiavelians and Statesmen, I shall leave a Disquisition on this Branch to such Men, and will proceed on our Inquiries concern-

ing the second Head, which is, namely, private Prudence. Private Prudence is that Rule of Action by which we conduct ourselves, and direct others in Behalf of Truth, and differs from Craft and Cunning; as neither of these are considered, as Virtues or reputable; they can bear no Relation to Prudence, which is a Virtue by which we are honestly and innocently guided in Cases of extreme Difficulty, by which we are instructed and directed how to demean ourselves in every Vicissitude of Life: Thus much may suffice for a Delineation of Prudence in general. If your sublime Highness, continued he, will give me Leave to tell you the Story of * *Bubamar*, Prince of *Tauris*, I flatter myself that you will find in it not less of the instructive than of the entertaining, and it is not unsuitable to our present Purpose. Great Princess, said he, the History of those ancient Ages tell, that *Bubamar* was one of the most wise and sagacious Princes of his Time: He had, from his earliest Youth, with great Study and Application address'd himself to consider what might possibly be the Consequences and

* *Bubamar*. Frequent mention is made of this Prince in the Histories of *Persia*, as one who made the most powerful Stand against the *Persian* Monarch in Defence of his Liberty.

Results of such and such Actions; to so restless and active a Genius as this, Variety of Scenes and much Business were requisite; nay, such was the Temper of this Prince, that for want of other Employment he sometimes entered into Schemes that were not strictly moral; to gratify this busy Disposition he frequently sat with his Judges in the Courts of Judicature: The great Diversity of Suits and Causes which were always managed there gave exquisite Pleasure to this curious Prince. In short, he arrived at such an incredible Knowledge of Men and Things, that our Historian says, it was by many affirmed he was divinely inlightned: It happen'd in one of those judicial Humours one Day that he heard two Malefactors tried upon such a Variety of the most subtle Villanies, that it might be thought by any Person of less Penetration than he was, that no two Men in the World could even have Time, much less Abilities, for the Performance of such Things: Each Fact was so well supported by Evidence, and confirmed by Circumstances against them, that their Guilt was as plain as certainty: During the whole Process of the Trial our Prince look'd upon them with great Wonder and Surprise; but when he heard of Locks, Bolts and Doors flying open to them almost with a Word, his Sur-

prize grew into Amazement ; he then desired the Judge, on some trifling Pretext, to defer their Sentence, and without communicating his Design to the Judges, the same Night he ordered that both the Prisoners should be privately conducted to his Seraglio : When the Criminals were brought into the Royal Presence, *Bubamar*, instead of charging them with their Guilt, says with a chearful Countenance, you are the most extraordinary Men in the World, if these Things be true which were advanced against you this Day ; to which one of the Rogues falling on his Face reply'd, high and mighty Prince, as nothing but Truth should approach the Ear of Majesty, we, the most unworthy of thy Slaves, do confess our Guilt, and implore thy royal Clemency ; upon which the Prince enquired what their Professions were ; to which he was answered, that one was an Architect, and the other a Smith ; that they were so mutually assistant to each other in the carrying on their Designs, that they could do nothing but in Conjunction. *Bubamar* then told them, that they could not be insensible their Lives were forfeited to Justice for their Offences ; but that he, through his princely Favour, would not only condescend to forgive them, but would promote them to great Honours and Wealth,

if

if they would undertake faithfully and sincerely to discharge a Commission with which he designed to intrust them, on their solemn Promise of Faith, Zeal and Secrecy to his Majesty's Commands. He produced a small Book, where were the Plans of several great and eminent Buildings, among which was that of the * *Haram* of *Ispahan*, which was the Palace of *Saach-Abas* the great, then † *Sophi* of *Persia*. *Bubamar* enquired from the Architect, whether he knew what Structure was; to which he readily answered, it is the *Haram* of *Ispahan*. I was employed upwards of twenty Years about this Palace. The Prince then pointing to a small Turret in one of the Gardens, enquired what Building that was; the Architect told him, that it was a retiring Chamber where the

* *Haram*, the Palace of the great *Persian* Monarch at *Ispahan*, a Term in the *Persian* Language, corresponding to that of *Seraglio* among the *Turks*.

† *Sophi* or *Sof*, a Title given to the Emperor of *Persia*; the *Sophis* value themselves, and with some Reason, of their illustrious Extraction, the Race being second to none in the East. They are descended in a right Line from *Houssein*, second Son of *Ali Mahomet*'s Cousin, and *Fatima Mahomet*'s Daughter. There is no Prince in the World, whose Authority is more absolute than that of the *Sophi* of *Persia*. His Power is not even limited by any Laws he himself can make; but he suspends, changes, and annuls them at Pleasure.

grand Sophi and his *Achmet-Doulet*, or prime Minister privately confer'd. Says the Prince, will you engage to drop a Pacquet in this Place? I will reward you according to my Promise, and beyond your Desire: On his assuring the Prince, that he would, with the Assistance of his Companion, they accordingly that Night received their Commission, together with a large Sum of Money. This was a Letter wrote with the King's own Hand, address'd to the **Achma-Doulet*, in which, among many other Acknowledgments for Favours receiv'd. he particularly thanks him for the friendly Care he took of him, in disappointing the Sophi his Master, from sending his Armies that Year into his Territories; and by Way of Postscript, subjoins a Draught on *Isaiab* the Jew, Lapidary at *Ispahan*, for Jewels to the Amount of 40000 Sequins of Gold; this he called a small Earnest of his Gratitude. The two Messengers having received their Instructions, instantly set out for the Court of the *Sacha-Abas*, where with much Money, great Promises, and infinite Cunning, they at last had Access to the Turret; and having disposed of their Letter, according to their Di-

* *Achma-Doulet*, the first great Officer in the *Persian* State, answering to that of Grand-Vizier among the *Turks*.

rections,

rections, which was to drop it on the Floor, as if it had fallen accidentally from some Person, they then retired. Not long after the Sophi sends to the chief Eunuch, to let him know, that he intended to give the *Achma-Doulet* a Meeting in the Turret that Evening, on some Matters of State; the chief Eunuch, who had Charge of the Turret, immediately went to prepare for his Master's coming: Having opened the Chamber Door, he cast his Eye upon the Pacquet, which when he took up, and saw that the Seals were broken, his Curiosity invited him to look further; but how great was his Astonishment when he read the Contents! The History is silent whether it was his Fidelity to his Master, or his Jealousy of the *Achma-Doulet's* Greatness which determined him to reveal the fatal Secret: 'Tis certain that the *Sophi* was made acquainted with the whole Matter: Great were the Agitations and Perplexities of the good King on this Occasion. Can this, cries he, can this be to my *Achma-Doulet*, to my faithful *Achma-Doulet*, the publick profess'd Enemy of that Slave *Buhamar*? In this Dilemma he resolves to feign some Occasion to send the *Achma-Doulet* out of the Way, and in the mean Time to consult with his gravest Counsellors what was most proper to be done under these Circumstances.

cumstances: The Counsel were divided; some of them told the King that this cou'd be no other than a politic Scheme of the crafty *Bubamar* to remove the *Achma-Doulet* from about the King's Person; it was at last agreed upon, that the Draught should be separated from the Body of the Letter, and sent to the Jew for Acceptance; which, when the Jew saw, he ordered it immediately to be paid either in Money or Jewels, and the *Achmet-Doulet* was adjudg'd guilty. The enrag'd *Sophi* sends his Guards immediately to execute the unfortunate, but innocent *Achma-Doulet*, together with his Wives and Children, his House was rased to the Ground, branded with Infamy, and converted to a Dunghill. Thus fell dishonoured and abused *Achma-Doulet*, whose principal Guilt was Fidelity to his Master; if *Bubamar's* Gold could have prevailed over his Integrity, he might have lived without Shame, tho' not without Guilt. This melancholy Tragedy, when related to the crafty *Bubamar*, by his subtle Emissaries, he replied, " This was so
 " glorious an Action, that if you live any
 " longer, I am afraid you will tarnish the
 " Merit of it by some new Crimes, and there-
 " fore ordered them immediately to be
 " strangled." In this Account of *Bubamar* you see, great Madam, the Difference between
 Prudence

Prudence and Craft; the prudent Man consults his own Advantage, and acts within the Bounds of Virtue and Truth, but the crafty or cunning forgets Truth and Virtue, when Interest is the Question. My next Disquisition, sublime Madam, shall consist of a few Maxims in Prudence, regarding only private Persons in particular Circumstances. Thus ended the wise Dervise, and humbly beg'd, that I would earnestly recommend these Doctrines to thee, my Child, the Attendance to which will certainly conduct you innocently and safely through the crooked Journey of Life, and bring thee to the everlasting Joys of Paradise, where that you and I may hereafter meet, is the sincere Wish and fervent Prayer of me thy Mother,

*Constantinople the 25th
Day of the 9th Moon.*

SE L I M A.

L E T T E R XIV.

SE L I M A to I S A B E L L A.

NO Man, my dear *Isabella*, had ever greater Occasion for personal Prudence, or Women for sage Counsel, than thy sublime Father and I, under our present

sent Circumstances. We have had certain Information, through our faithful *Reis-Offendi*, that the *Janizaries*, the tumultuous Slaves, those impudent Sons of Rebellion, of late hold nightly Meetings, with malign Intent to dethrone my invincible Lord your Father, and overthrow the blessed Constitution and Empire of our holy Predecessor *Ottoman*; my Lord is securing the Affections of his People, and the wholesome Advice of his wise Divan. Thy Mother's Consolation, my dear *Isabella*, chiefly results from the pious Conversation of my truly religious Dervise; his Counsel to me in my present Situation has been as grateful, as that Balsam which our holy Prophet sheds upon the Beards of his beloved in *Paradise*. Prudence, says he, affords us but two Rules of acting, in case of threatening Danger; the first is by resolutely opposing ourselves to its Assaults, thereby we at least blunt its Violence, and often totally ward off the Blow; the second is patiently submitting to the Evil, and preparing one's Mind to support under the Difficulty, in the best Manner we can; but neither of these Maxims are of universal Advantage, and therefore not always to be adhered to. In the first Case, the Man of Spirit, who resolves to oppose himself to Misfortune, instead of being able to stem its Torrent,

as he presumptuously imagined, may find himself carried away with it, and overwhelmed in its Tide. Under this Disappointment, that Spirit of Resolution, which before assisted him, now kindles into Impatience, and his Misfortunes sits upon him, like the Yoke upon an untractable Horse, who by how much the more he frets and tosses, by so much he gauls his own Neck: the Man who acts conformable to the second Maxim, has more Probability on his Side of succeeding, than on the other; his Distress cannot be well aggravated, when he sits down with Resolution to bear the worst; and the poor Consolation of being able to fall no lower is some Relief to the wretched; the Tempest seldom disturbs the fallen Oak, while the standing Tree is riven; however, the Dervise draws a third Rule of acting from these two, which is gravely and steadily to oppose human Evils, so long as we find our Endeavours useful, and then calmly resolve to endure patiently what is not in our Power to help effectually. As human Evils are the Absence or Privation of Pleasure, let us examine their Qualities, and what Remedies the prudent Man may have Recourse to, when attack'd by any of them, suppose in Sicknes, Banishment, Captivity, Want, Disgrace, Loss of Friends,

Ec.

67. These, great Madam, says the wise
 Dervise, I conceive to be the most invete-
 rate Enemies of Pleasure. Now, suppose
 a Person worn with Distempers, and e-
 maciated with Pain and Agony, as Death
 is the Absence of all corporal Sensations,
 should not a prudent Man fly to it, as his
 faithful Friend and Refuge, and is not the
 same Consolation ready in every other evil
 Circumstance? By no Means, Prudence
 has taken Care to furnish us with Precepts
 and Maxims, which if carried into Practice,
 will enable us, I won't say totally to get
 the better, but will at least make all hu-
 man Evils tolerable, without having Re-
 course to the uncertain Assistance of Death.
 Tho' Sickness, from its own Nature, lyes
 less within the Reach of Advice than any
 other human Affliction; yet Prudence does
 not leave us without a Friend here, the
 Honour of imitating some Person of di-
 stinguished Merit and Resolution, who has
 been in Distress, is some, tho' poor Com-
 fort to the Miserable; beside, if we consi-
 der, that Providence has made Sicknes
 and Humanity inseparable, that it is a
 Kind of Rent-Charge he has on our Beings,
 to put us in Mind that we are his Tenants
 at Will, we should be comforted; beside,
 all human Pleasures are gross and perish-
 able, nay frequently lose themselves in
 the

the very Enjoyment: Sickness only reconciles us to them when we are weary, sated and disgusted. These, great Madam, and the like Reflections, a prudent Man should make under such hard Circumstances, which tho' they are not absolute Antidotes, yet may prove powerful Lenitives. I shall, great Madam, in our next Conversation, consider how far Prudence may assist, under the other distressed Circumstances mentioned above. These salutary Maxims, my dear Child, do not less deserve your Attention, than his former Disquisitions; they were speculative, these practical; they formed your Mind, these will direct it; may the Spirit of Instruction inlighten thy Heart, and strengthen thy Understanding. Farewel.

*The 28th Day of the
9th Moon.*

SELIMA.

LETTER XV.

SELIMA to ISABELLA.

AS the Souls of the Faithful are disquieted when interrupted in their Devotions, so was the Heart of thy Mother disturb-

disturbed when the black Spirit of Rebel-
 lion delay'd my Intercourse with you, my
 dear Child; however, though its Storm
 blew high, and the Times wore a peril-
 ous Aspect, I never neglected the wise
 Dervise on your Account, nor overlook'd
 any of his Precepts. Great Madam, says
 he, I shall never forget the dreadful Appre-
 hensions you conceived on our Exami-
 nations into some of the Passions; I then
 intimated their general Use to Mankind:
 I believe, if you reflect upon what has been
 said concerning Prudence, I shall have your
 Consent to affirm, that this Queen of all
 Virtues actually springs from the Passion
 of Fear: The Miseries and Misfortunes of
 other Men is the School where we are first
 taught to be distrustful, and conscious a-
 bout our own Actions. A Person insen-
 sible of Fear lives in the World like a na-
 ked Man in a hostile Multitude. I wou'd
 not have your Highness imagine that I here
 recommend Fear to the disqualifying us from
 the attending our Duty as Members of
 Society; no, Madam, I mean that Fear
 which will guard us against rashly imbark-
 ing in any Thing that might either injure
 ourselves or others, and then it certainly
 deserves to wear the Name of Prudence.
 I had almost forgot that I promised this
 Disquisition should be employed about
 shewing

shewing the Advantages which the prudent Man has over the rest of Mankind in Cases of extreme Difficulty in the proceeding Disquisition : I told you that in Sickness and Pain, that Prudence, if it did not make a perfect Cure, it was at least the most probable Lenitive ; let us now see how far it befriends us in Cases of Captivity and Imprisonment : The Person whom Prudence has taught to despise Sickness and Pain, will smile at Fetters and Prisons as one of the most inoffensive Companions of this Evil ; the Soul is confin'd to the Body, which clogs her down, and without Doubt robs her of great Part of her Excellence, yet there are few Men willing to be delivered from its Bonds : Freedom can only bestow Variety ; the prudent Man will affirm, that his own Mind will afford him more Change, and Variety of Entertainment, than all the Courts and Cities in the World can administer : Imprisonment therefore is an Evil founded on false Estimates ; the Man who regards Exile as a grievous Calamity, must acknowledge himself in Love with Imprisonment, for the living in one Place always is to inhabit an extended Prison. There is nothing in this World worth our Regard but the Study and Practice of Nature and Virtue ; these may entertain and instruct in the Indies, as well as

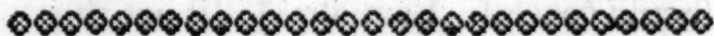
here. A Man may with some Regret leave his Friends and Acquaintance behind him, yet the prudent Man knows if he carries his Virtue and Innocence abroad, he will find Friends and a Home in every Place: Again, if we be surrounded with Want, a great Roman Philosopher sets the Matter clear, and shews our Error in a few Words; he that is govern'd by Nature cannot be poor, and he that is by Opinion cannot be rich; a little is sufficient for him that requires no more than he has absolute Occasion for, and Abundance will not satisfy him whose Opinion suggests imaginary Wants; there is scarcely any Body, who with Application and Industry, may not procure what is necessary; but Luxury and Extravagance are ever making fresh Demands, and are never satisfied: The prudent Man therefore will never pine after a great Store when a little is sufficient, and that so easily purchas'd. Now, great Madam, if we be afflicted on account of Disgrace, we shall find ourselves on Inquiry into its Nature to have acted again an imprudent Part; Disgrace can only follow Loss of Fame or Place. The wise King of the *Jews* asserted, that good Fame was a precious Treasure; the prudent Man, no Doubt, conceives some Delight from reflecting, that his Name and Example may influence other Men's Actions,

ons, but that Goodness which inspires this Joy will also satisfy him against the invidious Tongue of Slander. If from the Loss of Place and Honour, a prudent Man will consider, that Men of high Office are at best but busy, splendid Slaves, perpetually expos'd to Faction and Party, ever uncertain, ever disquieted ; sure then every prudent Man, instead of considering the Loss of such a Situation as an Evil, will rather sit down and thank Providence for his Deliverance. And lastly, suppose our Distresses arise from the Loss or Absence of our Friends ; by Friends I understand, a Wife, Children or Intimates. If we enquire into the Foundation of this Concern, we shall find something resulting from it, which a prudent Man should conceal. I am afraid it is not theirs, but our own Love that gives us this Uneasiness, and that it is the Loss of our own Pleasures or Advantages which we take so heavily : The supreme Being gives us Existence, and Virtue Friends ; and, so long as we preserve this Jewel, we need be under no Apprehensions of wanting such Blessings, whether the common Course of Nature, or any other Necessity deprives us of them. I confess, great Madam, continued he, that this Dissertation should more properly be ranged under the Head of Fortitude, but that I was here inclin'd to illustrate the general Use

of Prudence. Thus concluded the Dervise. My dear *Isabella*, I confess that I should think it a hard Task to carry his Principles into Execution, and yet this Man, by the meer Strength of his own Reason, has arrived to such a Degree of Philosophy, that you might imagine his Soul and Body had no Connection together. This convinces me, that Prudence is the Soul's right Eye, thro' which she discovers, that there is nothing in this World which deserves our Concern but Virtue alone. Farewel.

Constantinople the 15th
Day of the 10th Moon.

SELIMA.



LETTER XVI.

SELIMA to ISABELLA.

FROM the preceding Letters, my dear *Isabella*, I suppose thou art satisfied that the great Ruler and Governor of all Things has not given us Being to squander our Time away in an insipid Indolence; that our Souls are given us to confess our

Gratitude to our generous Author: To take Care of ourselves as an Acknowledgment for this Blessing, and to assist and support our Fellow-species as Co-partners of our Natures, and Sharers of the same Advantages and Disadvantages: Life is therefore an important Trust which we receive on Credit from our wise Author. Prudence directs us to manage our Conduct in such a Manner, as at least to become inoffensive Members of Society; but this is not sufficient; to be good and useful, we should be just. Hear then with Pleasure, and digest with Diligence in thy Heart the wise Dervise's Sentiments of Justice, which he defines to be a constant, regular Disposition of the Mind, to attribute to every Man what is his Right; this is the Foundation of all Laws, and not Injury, as has been falsely asserted; for this Saying is only applicable to such Laws as were enacted for the more effectual Execution of Justice: There are none of the Virtues so much abused as this is in the general Use of the Term; it frequently signifies Punishment, but its most honourable Province is to reward. Force and Law are the two great Props of this Virtue; the first Men were sensible that they had a natural Right to their Lives and Properties, for this Reason the weak united themselves

against the strong, in Defence of Justice, and established this Union by Force : Law without Force would be useless, notwithstanding, tho' there was no Force to command, nor Law to oblige, Justice would not be without an Avenger ; she brings Peace of Mind, but Injustice Horror and Confusion : Communities, or any other aggregated System of Men cannot therefore subsist without the Practice of this Virtue. Between Nations at War the written, that is to say, the civil, Law can have no Force, but the unwritten, which are the Laws of Nature and her Dictates ; Wars therefore should be carried on with Justice as well as Valour, and are undertaken because Nations, differing in Country and Constitution, cannot have redress of Wrongs from a Tribunal of Justice. Let the rebellious Sons of the *Nazarenes*, continued he, fly to Arms on every frivolous occasion, and glut their Souls with Blood, Slaughter and Devastation, while we, the peaceful Children of the true Faith, compose our Differences by the Principles of strict Justice. From these Hints, great Madam, it may be collected, that the Foundation of all Justice is lay'd in our own Hearts, for to bridle and master our own unruly Affections, is to do Justice to ourselves, and qualifies us for the like Office towards

others :

others : This I call principal Justice, this is the most brilliant and refined Species of Justice, and has been the true Scope of all our antecedent Inquiries. Let us now look a little after communicative Justice, which is that we should give the rest of Mankind ; this is of two Kinds, natural and political : Natural Justice is that disinterested Generosity of Action with which we see every great and good Man carry himself towards the rest of his Species without Distinction : Political Justice is that Rule by which all human Actions are examin'd ; this kind of Justice is not in every Respect founded in Nature, for we find it sometimes countenance even Vice, occasionally, in Cases of Interest or Convenience : It is legal or equitable ; legal when the Justice or Injustice of Men's Actions are examined according to the Letter of the Law ; this Sentence is not always right, for tho' a Law may be enacted for the general Good, yet it may hurt the Individual in particular Circumstances ; notwithstanding the Injustice of such a Law, it cannot affect the Integrity of the Judge who pronounces Sentence according to it : The Law of Equity was contrived by Men to remedy the Defects and Imperfections in the Laws of a Constitution, for the most universal Law cannot comprehend every particular Case ;

the political Law is again subdivided into that of Rewards and Punishments, and that of Exchange; the first is almost the peculiar Privilege of the supreme Judge, or Head of the People; the Rule for acting in this Case is unfix'd and uncertain: 'Tis impossible for a Man of the greatest Discernment to proportion tolerably the Reward or Punishment which should be annexed to the Merit or Demerit of any Action, and is probably reserved by the supreme Being as his own peculiar Right: The Law of Exchange is one of the most useful to Society; it is by its Assistance that Men are furnished with the Conveniencies and Necessaries of Life; Justice is less to be illuded in this Division than any of the former, for here she is measured by arithmetical Proportions. From what I have advanced concerning this Duty, great Madam, it naturally follows, that all the Divisions of this Virtue are compris'd in general and special Justice; the general contains Love, Fidelity, Truth, Beneficence, Humanity, Liberality and Gratitude; the special Duties, such I mean as depend on particular Reasons and express Obligations, which concern some certain Persons and Relations, and not others, as those between Husband and Wife, Parents and Children, Masters and Servants, Princes

ces and Subjects, Magistrates and private Persons, the great and the mean Man; the steady Practice of these Things are sufficient to intitle a Man to the noble Appellation of good; it is they that draw upon a Man the Love, Affection, Admiration and Confidence of the People; those Qualities enable Men to despise those mean Pursuits, which reflect Disgrace upon others: Justice is therefore so necessary and desirable, that even they who have thrown off every other Virtue affect to wear the Mask of Justice. I shall illustrate, great Madam, says he, this Virtue under each particular Head in my subsequent Conversations: Thus finished the wise Dervise. I can't say but his Promise has kindled my Impatience, and I am as earnest, I dare say, to see him as thou art to hear from thy tender Mother,

Constantinople the 10th
Day of the 10th Moon.

SELIMA.

LETTER XVII.

SELIMA to ISABELLA.

IF the Delineation of Justice found an acceptable Entertainment in the Heart of

of my dear Child, how will it exult to read his Thoughts on Love : The wise Dervise asserts it to be the fairest and first-born of Justice, and defines it to be a pure, disinterested Union and Communion of Souls : It is this Principle that actuates and inlivens the universal System of Nature. It has three Kinds of Origin, from Nature, from Virtue, and from Interest : Natural Love is that universal Inclination among all Animals for the Propagation and Preservation of their Species : The virtuous Love is a noble Passion, which resides in the Souls of good Men, from a Similitude of Thoughts, Inclinations and Manners : The Love founded on Interest is less amiable than the other two, because, supported by a mercenary Link, it arises from the mutual Advantages Men receive from each other ; sometimes we find the Love of Nature, Virtue and Interest coincide, and frequently separate ; but when Nature and Virtue meet together, they produce that Harmony which only can be conceived. Thy Slave, divine *Selima*, will illustrate the wonderful Effects of a Love founded in Nature and Virtue in the Story of *Sabi-Beg*, Son of *Mustapha* *, Grand Vizier to

* Grand Vizir, prime Minister, and principal Officer in the Grand Signior's Court.

the immortal *Soliman* the magnificent. All the Embellishments of a fine Education, added to a most graceful Person, made *Sabi-Beg* admired and esteemed by all who knew him. The Virtues and Merit of this young Nobleman were not long unknown to the lovely *Isaphena*, only Daughter to *Rustin* Aga*, of the *Janizaries* †: Fame had said

* *Aga*, in the Language of the *Moguls*, &c. signifies a powerful Man, or a Lord and Commander. In this last Sense the Term is also used among the *Turks*: Thus the *Aga* of the *Janizaries* is their Colonel, and the *Capi-Aga*, the Captain of the Gate of the Seraglio.

† *Janizaries*. As it is to this Body of Men that the *Ottoman* Empire particularly owes its Grandeur, I believe it will not be disagreeable here to give some Account of them. The *Janizaries* are the Guard, or Soldiers in the *Turkish* Infantry. As in the *Turkish* Army the European Troops are distinguish'd into *Janizaries* of *Constantinople*, and of *Damascus*, their Pay is from two Aspers to twelve *per Diem*, for when they have a Child, or do any signal Piece of Service, their Pay is augmented. Their Dress consists of Dolyman, or long Robe, with short Sleeves, which is given them annually by the Grand Signior: On the first Day of *Ramazan* they wear no Turban, but in lieu of that a kind of Bonnet, which they call *Zarcola*, and a long Hood of the same kind of Stuff hanging on their Shoulders; on solemn Days they adorn them with Feathers, which they stick in a little Case in the fore Part of the Bonnet. Their Arms in *Europe* in Time of War are a Sabre, a Carabine, or Musquet, and a Car-touch.

said too much of *Sabi-Beg* not to inflame the Curiosity of *Isaphend* to see this young Man, and his Impatience was nothing inferior to hers, for *Sabi-Beg* had a favourite Eunuch, who had been bred up in the Seraglio of *Rustin*, who was continually extolling the Air, Shape and Merit of the charming *Isaphena*: Opportunity was not long wanting to gratify our two young Lovers, for by the Assistance of the Eunuch an Interview was soon brought about

touch-box hanging on the Left Side. At *Constantinople*, in Time of Peace, they wear only a Staff in their Hand. In *Asia*, where Powder and Fire-Arms are more uncommon, they wear a Bow and Arrows, with a Poniard, which they call *Baniare*. The *Janizaries* were heretofore a Body formidable, even to their Masters the Grand Signiors: *Osman* they first stripped of his Empire, and afterwards of his Life; and Sultan *Ibrahim* they deposed, and at last strangled him in the Castle of the Seven Towers: But they are now much less considerable, their Number is not fix'd: The *Janizaires* are Children of Tribute, raised by the *Turks* on the *Christians*, and bred up to the military Life; they are taken at the Age of twelve Years, to the End that, forgetting their Country and their Religion, they may know no other Parent but the Sultan: However, generally speaking, they are not now a-days raised by Way of Tribute, for the Carach, or Tax, which the *Turks* impose on the *Christians* for allowing them the Liberty of their Religion, is now paid in Money, excepting in some Places, where Money being scarce the People are unable to pay in Specie, as in *Mingrelia*, and other Provinces near the Black Sea. in

in one of the Gardens of the Seraglio : When *Sabi-Beg* first saw his *Isaphena* he gaz'd with Admiration, but when he heard her speak he was lost in Transports ; for good Sense and Humanity had conspired to improve her Mind as if ashamed to be outdone by her natural Perfections, and the fair *Isaphena* felt the tenderest Immo-
tions for her *Sabi-Beg*, and reflected on Rumour, which had done so little Justice to his Merit. With Hearts and Affections so disposed, your sublime Highness will readily conceive, that they saw, lik'd and lov'd in the same Hour ; but hear the Difficulty which embarrassed our young Lovers, the Vizir *Mustapha* had conceived an unfurmoutable Aversion against the *Aga*, which removed every Prospect of their Marriage out of Sight. It is strange that Hearts so like should descend from Souls so opposite ; notwithstanding, through the Secrecy and Fidelity of the honest Eunuch, they found Means to see each other almost every Night.

The sincerest Vows, and solemnest Pro-
testations of perpetual Affection, persuad-
ed the beautiful *Isaphena* to look upon
herself no longer as the Mistress, but the
Wife of *Sabi-Beg*, and his Heart felt no
other Repose than what it drew from the
Constancy and Fidelity of his dear *Isaphena* :
Thus

Thus loving and belov'd, *Sabi-Beg* was content with *Isaphena*, and she no less happy with him; thus unrival'd and undisturb'd they liv'd for upwards of four Years; at length the Blood of *Otoman* glow'd with Indignation in the Veins of *Soliman*, to see a few Christian Dogs bid him Defiance in the Sight of his very Capitol: Then liv'd at *Rhodes* a religious Sect of Christians, call'd *Knights of St. John*, under the Conduct of *Valerius Lilidamus*; these Men wholly devote themselves to the Service of their Religion, and vow a perpetual Animosity to the Enemies of their Cross: Thus was *Rhodes* circumstanced, when *Soliman* commanded his Vizir *Mustapha* to go with a mighty Force against this Place, which the first Year proved ineffectual, through the resolute Defence made by these Desperadoes; *Soliman*, impatient at the Affront put upon his Arms, ordered all the young Noblemen and Gentlemen to attend him in the Expedition which he designed to make against *Rhodes* in Person; this was a fatal Blow to the Repose of these Lovers, Honour and Allegiance commanded *Sabi-Beg* abroad, but his Love and Affection would not suffer him to think of going; sometimes he resolv'd to counterfeit Indisposition, and again secretly to withdraw himself, with his dear *Isaphena*, and lead the rest of his Life

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in an humble, undisturbed Obscurity, but the Ambition of his Father had put a Bar to this Resolution, for he had procured *Sabi-Beg* a considerable Imployment in the Service which required his personal Attendance, he therefore resolv'd as well as he could to give up his Peace a Sacrifice to his Honour : Sad was the Parting of these two, how could *Sabi-Beg* propose to fight who had left his Heart behind him ? and who could have hurt him had they known what a Heart he had brought in Exchange ? Poor *Isaphena* was robbed of all her Peace, for with her *Sabi-Beg* went all her Quiet ; this was not all, a little Time inform'd her that she had something else to be concern'd at, for a few Months must discover at once her Love and Shame ; she was sensible that her Father's Resentment would fall heavier upon her than the very Absence of her *Sabi-Beg* if possible, but where could a defenceless Woman, wholly a Stranger in the World, go ? her *Sabi-Beg* was abroad, and she knew no other Sanctuary to fly to than his Arms ; her Fear and Love alternately tyrannized through her Soul ; the one bidding her abandon her Father's House, and the other attracting her with a violent Impulse towards *Sabi-Beg* : She resolves at last to disguise herself, and secretly leave her Father's House. As the

Determinations of the young are ever precipitate, so her inconsiderate Scheme was that very Night carried into Execution; poor *Isaphena* little knew what she was about, she just leaves the peaceful Retirement of a Seraglio to launch into a World of Perils and Deceit; a few Jewels, and one of her Women were all she brought away with her: By the Advice of her Woman she first went to the House of a poor Christian Fisherman, with whom *Rosa* was acquainted, for that was the Name of her Woman, as well to lye hid 'till the Hurry of the Search was over, as to be assisted in procuring a Ship to carry them to *Rhodes*: The old Man discharg'd his Trust so well, that in a few Days he provided them a Passage in a Vessel bound to *Rhodes* with Provision for the Camp, but recommended, that for the more effectual concealing of *Isaphena*, they should be both habited like young Gentlemen, whom Glory or Curiosity were carrying to the Army. In this Disguise our young Adventurer got safe on board; but scarce had she lost Sight of Land 'till she lost for ever the Prospect of seeing her dear *Sabi-Beg*, for they saw bearing down upon them an armed Galley of the *Venetians*; the Captain did all a skilful Seaman could to avoid such imminent Danger, but it was to no Purpose, as the
Galley

Galley made more Sail, having the Wind, and their Bark was incapable of making any Resistance : Thus *Isaphena*, who but a few Minutes since thought herself happy in being freed from her Father's Severity, and the Prospect of seeing her Husband, now finds herself a poor, distressed *Venetian* Slave, exposed to Dangers and Difficulties, which she had only heard or read of before. The Captain treated all his Prisoners with great Humanity, and compassionated particularly the Youth, and Misfortune of *Rustin*, for that was the Name she took ; he told her that he conceived an Affection for her, and that if it was not her own Fault she might convert this Misfortune into a Blessing. I am a single Man, continued he, and am now old and infirm, and have need of some one to assist me in the managing of my Affairs, and I dare say your Behaviour will not give that honest Face the Lye, I will take you to my House and treat you as my Child : This Address of the Captain's, and his Professions of Friendship had but small Influence upon the poor afflicted Lady ; however, the Captain's persevering all the rest of the Voyage in Expressions and Actions of the most cordial Friendship towards her and her Companion, Gratitude obliged her to acknowledge respectfully the Kind-

ness of her generous Benefactor ; but her dear *Sabi-Beg* was still uppermost in all her Thoughts, and frequently threw her into such Melancholies, that her faithful *Rosa* was apprehensive of the Consequences. By this Time they had arrived at *Venice*, where the worthy *Venetian* exceeded all that could be hop'd for by these unhappy Captives : some few Days after their coming, the generous *Venetian* took *Isaphena* apart, and in the most affectionate Terms address'd her ; My dear *Rustin*, says he, I told you that my Heart conceived the tenderest Affection for you, the close Resemblance you bear to mine only Son, who is lost, and whom I must mourn for ever, was the Foundation of my Kindness ; at this a Flood of Tears streamed from his Eyes, which for a while interrupted his Discourse : Poor *Isaphena*, whose Heart was as generous as it was distressed, sympathized in the Concern of her Friend, which he observing, embrac'd her, and cry'd, thou art all my Son, and from henceforth I shall regard thee as such ; beside, I am a true Mussulman as thou art, but am obliged to conceal my Principles among these Infidels : *Isaphena* thank'd him, and confess'd the highest Sense of his Bounty, but her Heart still languished for her *Sabi-Beg*, and had no other Consolation but

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talking whole Nights of him to *Rosa*, who was permitted to attend her. At length the Fatigues which she had undergone, together with the weak State to which she was reduced by her continual Sorrow, threw her into a languishing Fever, in which she lost not only the Earnest of her *Sabi-Beg's* Affection, but was well near taking her off; however, through the Industry and Secrecy of her Woman the Matter was wholly concealed from her generous Friend, who suffered nothing to be wanting that could be expected from so generous a Patron. In some Time, through the Assistance of the Physicians, and the Tenderneſs of her Woman and generous Friend, she recovered so well as to be able to go abroad. She now addressed herself to the regulating and conducting the Affairs of her Benefactor, though she was wholly a Stranger to Business of this kind; yet, through the Strength of a happy Genius, and invincible Diligence, she discharg'd herself so well, that the old Gentleman entirely gave himself and his Affairs to her Management. Thus she lived near two Years, where we shall leave her to consider what happened to *Sabi-Beg*. When the Affairs of *Rhodes* had submitted to the Fortunes of the invincible *Solyman*, *Sabi-Beg*, who bore no inglorious Share in this Siege, returns

home, pleasing himself with the Joy of seeing his dear *Ifaphena*, and entertaining her with the Account of his Adventures, but he little knew the bitter Potion that was reserved for him; such was his Eagerness to hear from his Beloved, that before he went home, after he came ashore, he detach'd his Eunuch to enquire for her; but what was his Distraction! what were his Agonies! when the Eunuch return'd with the Account that *Ifaphena* had secretly left her Father's House near two Years before, and was never heard of since. The Relation had such an Effect upon him, that all the Man instantly forsook him, and for many Days he only lived by Intervals; at last, his Grief kindling into a kind of Distraction, he inconsiderately resolves to quit the City, and go in Search of her; the next Day he sets out privately, with Chance only for his Guide: After he had spent many Months in fruitless Enquiry he resolves to return home, and for ever abandon himself to Despair; but the City soon grew intolerable, for what Place can be acceptable to a Man who is disagreeable to himself? every Object here revives the Memory of his lost *Ifaphena*; his Father observing the Melancholy and Dejection which perpetually hover'd over him, imagin'd that Business and Employment might divert him;

on

on this Account he gets conferred on him the Dignity of Bashaw of *Joppa* in *Palestine*: *Sabi-Beg* was easily persuaded to accept of this Office, as it is no hard Matter to influence any Body to whom Life is indifferent; accordingly when he came to his Government he began his Office with enquiring into the Abuses which the People had suffered under his Predecessors; every Thing was in so bad a Way, particularly among the mercantile People, that he found himself under a Necessity of going into the Markets every Day to examine into the Corruption of the Traders. To return to *Isaphena*; it was now about two Years since her coming to *Venice*, and the Memory of her *Sabi-Beg* was as dear to her as the Hour he left her, and to add to her Misfortune, about this Time her generous Benefactor was seized with an acute Distemper, which in a few Days carried him off: Some Hours before his Departure he call'd *Isaphena*, and says, with a languishing Tone, my dear *Rustin*, I find that in a very little while I shall be received into the Arms of our great Prophet; I leave you Master of a plentiful Fortune, and thank Heaven for enabling me to reward so much Virtue and Innocence: At this his Voice fail'd him, and in some Hours after he expired. If any Thing could increase

the Affliction of this poor Lady, this Event would ; Gratitude would have obliged any Person of less Humanity than her to lament the Death of so generous a Friend. After his Obsequies were performed, with a Decency suitable to his Character, she applies herself to examine into his Effects, and finds herself now possess'd of a Fortune suitable to her Quality. She now began to entertain Hopes of again seeing her *Sabi-Beg*, and for this Purpose converts her Effects to Cash, great Part of which she deposited in the Bank, and with the rest she bought Merchandise proper for the Levant Trade, resolving herself and Companion should go aboard as Merchants, and travel to *Constantinople* from the first Port they touch'd at in the *Turkish* Dominions, and give herself up, without Reserve, to the Arms of her beloved *Sabi-Beg* ; but little did she know that he had banished himself to a remote Corner of *Asia*, to languish privately for her ; accordingly she agrees with a Merchant trading to the Levant, and goes aboard again, big with the Expectation of meeting with her *Sabi-Beg* ; they steer'd many Days with a favourable Wind, and one Morning discovered making towards them a Sail, which proved to be *Orgoglio* the Pirate, who instantly boarded them, and put them all in Chains : This

Accident would have kill'd anyBody else but *Isaphena*, whom alternate Misfortunes and Successes had taught Patience; every Thing they had was taken from them, and *Isaphena* had hardly left her so much Cloaths as assisted her to conceal her Sex; the Consideration of her having left Money enough behind to purchase her Liberty, was some Consolation to this poor Lady; but the Reflections of not seeing her *Sabi-Beg* as soon as she flattered herself were intolerable; in the mean Time *Orgoglio* had no other Concern for the Miseries he had brought upon these wretched People but how to conduct them safely to *Joppa*, where he imagined the corrupted *Basha* still resided. I observed before, that *Sabi-Beg* went every Day into the Market-place to distribute Justice, and it was customary with him to order the Slaves which were for Sale to pass in Review before him, and to examine their Names, Places of Birth, Families and Condition: *Orgoglio* found himself under a Necessity of complying with the severe Commands of the *Basha*, so accordingly he brought his Captives to the Market-place; when the Names were read over, that of *Rustin* catch'd his Ear, as it was that which his dear *Isaphena's* Father bore, and immediately call'd for that Person, in whom, as she came towards him,

he thought he discovered some faint Resemblance of his Wife: But she, whom Misfortunes had dejected, appeared with down-cast Eyes, insensible that the dearest Object that all the Earth could present was then before her: The first Words he spake had such an Effect upon poor *Isaphena* that she look'd up, and unable to bear the sudden Transport she instantly fainted; the *Basha* ran to lift her up, forgetting his Character on Account of the Likeness she had to his *Isaphena*. She coming a little to herself, and finding herself in his Arms, says, it is my *Sabi-Beg*; that Voice had too many Charms, and was too often reflected on, to be then forgotten; the first Accent awak'd his Soul, and call'd up all the Lover in every Vein: Such are the extravagant Effects of Passion, that neither the Time, Place, nor Character of these Lovers could prevent their embracing each other: In short, *Sabi-Beg* conducts her home with all the Rapture and Curiosity of a Lover; and the People, to whom such an Event could not be long unknown, follow'd with loud Acclamations, and in some little Time after he publicly married her. Thus, great Madam, you see the Power and Influence which this Kind of Love has even over the human Species. Thus ended my Dervise.

My dear Child, this Narrative concerning

the Loves of *Isaphena* and *Sabi-Beg* may convince you how dangerous and destructive that Passion is to the human Species, if not subdued by Reason, and governed by Virtue. Farewel.

Constantinople the 15th Day of
the 10th Moon.

S E L I M A.

Knights of St. John. This military Order, which has made so considerable a Figure in History, has had several Names, viz. *Hospitalers* and *Templars*, *Knights of Rhodes*, *Knights of Malta*, *Order of Malta*, &c. I believe, as our Dervise was wholly ignorant of the Reputation which these Knights had through the Christian World, it will not be amiss to give some Account of them here. About the Year 1048 some *Neapolitan* Merchants founded a Church after the Latin Rite, at *Jerusalem*, giving it the Name of *Santa Maria della Latina*. They also founded a Monastery of Religious, after the Order of *St. Bennet*, for the Reception of Pilgrims; and afterward an Hospital, near the Monastery, to take Care of the deceased, under the Direction of a Master or Rector, to be nominated by the Abbot of *Santa Maria della Latina*: Besides which, they also built a Chapel in Honour of *St. John Baptist*. In 1099 *Godfrey of Bullen* having taken *Jerusalem*, endowed this Hospital with some Demesns he had in *France*, and others imitating his Liberality, the Revenues of the Hospitals became considerably augmented: Upon this *Gerard Torn*, their Rector, in Concert with the Hospitalers, resolved to separate from the Abbot and Religious of *St. Maria*, and to form a distinct Congregation, under the Name and Direction of *St. John Baptist*; and hence it was that they

they had the Name of Hospitalers, or Brothers of St. *John of Jerusalem*. Pope *Paschal* the Second, by a Bull in the Year 1113, confirm'd the Donations made to this Hospital, which he settled under the Protection of the holy See, ordering that the Rectors, after *Gerard's* Death, should be chosen by the Hospitalers. *Raymoud de Puy*, *Gerard's* Successor, took the Title of Master; he gave a Rule to the Hospitalers, which was approved by *Callixtus* the Second, in 1120.

Such was the first Rise of the Order of *Malta*: Now their first grand Master finding the Revenues of the Hospital vastly exceeded what was necessary for the Entertainment of poor Pilgrims, and diseas'd Persons, resolv'd to employ the Surplus against the Infidels; and with this View offer'd himself to the King of *Jerusalem*. He divid'd his Hospitalers into three Classes; the first consisted of Nobles, whom he destin'd to the Profession of Arms, for the Defence of the Faith, and the Protection of Pilgrims; the second consisted of Priests or Chaplains, who were to perform the Office; and the third of Servitors, who were not noble, but were also appointed for the War. He also regulated the Manner of admitting Knights Brothers, and had the whole confirm'd by Pope *Innocent*, who gave them for Arms a white Cross in a Field argent, which continues still the Standard of this Order. After the Loss of *Jerusalem* they retir'd first to *Margat*, then to *Acrie*, which they defended very vigorously in 1290: After the entire Loss of the holy Land they withdrew to *Cyprus*, where King *Henry*, of *Lusignan*, whom they had followed thither, gave them the City of *Limmison*. Here they continued 18 Years, when taking the Island of *Rhodes* from the *Sarazens* in 1308, they settled there; and now it was that they first took the Name of *Knights*, viz. *Knights of Rhodes*. *Andronicus*, Emperor of *Constantinople*, granted to their Grand

Grand Master, *Folque de Valloret*, the Investiture of this Order, and the Donation was confirm'd by Pope *Clement*. The Year following, with the Assistance of *Amadeus*, the fourth Duke of *Savoy*, they defended themselves and their Island against an Army of *Sarazens*. In 1480 their Grand Master *d'Aubusson* made a vigorous Defence against *Mahomet* the second, and preserved the Island in Spite of a formidable Army which besieged it for the Space of three Months; but in 1522 it was attack'd by *Soliman*, with an Army of 300,000 Men, and taken by him, after having been in the Possession of the Knights 213 Years. After this Loss, the Grand Master and Knights retired first into the Isle of *Candia*; some Time after Pope *Clement* the seventh gave them *Viterbo*; lastly *Charles* the fifth, in 1580, gave them the Island of *Malta*, which they still hold, and they are now known by the Appellation of *Knights of Malta*, though their proper Name is that of *Knights of the Order of St. John of Jerusalem*.



LETTER XVIII.

SELIMA to ISABELLA.

MY dear *Isabella*, the pious Dervise continued his Discourse on Love as follows: Friendship, or social Love is older than Time; it takes its Date before the Creation, before the mighty Fabrick of the Universe was spoke into Existence: It has its Source in the inmost Recesses of
Eter-

Eternity, and we must trace its Spring in the Bosom of the Eternal Mind. Social Love is the darling Attribute of the divine Creator; it's that Pleasure he takes in giving Existence to Myriads of Beings, the Satisfaction resulting from the Contemplation of his Works of Creation: This Affection, boundless as the infinite Source from whence it springs, pronounced the mighty *Fiat*, which gave Birth to Time, and from pregnant Nothing produced sensible Matter and real Existence.

God, when he form'd the Spheres, and stationed the heavenly Luminaries to their distinct Orbs, stamp'd them with this divine Affection, which inclines them to each other, and preserves the glorious Harmony; to this we may ascribe the Adhesion and Gravity of Bodies, their attracting Powers and propelling Forces, with all the various Affections of inanimate Matter: It's the primary Law of Motion, impressed by the divine Being upon the several Parts of this stupendious Fabrick, without which all Nature would tumble into Confusion, and mix into its original Chaos.

This Affection discovers itself acting with greater Force upon the animate Creation; it is this that joins the several Species of living Things in social Herds: The
Fowls

Fowls of the Air, the Fishes of the Sea, and all the Brute Creation acknowledge the Force of Friendship, and breath out social Love in each distinct Species; this quiets the savage Nature of the wild Boar, and forces the hungry Lion to meet his Kind in Peace, while he satiates his Hunger upon every Thing else that is not of Kin to his Species; this teaches the fierce Tiger to provide for its young, and the Eagle to hunt for Prey to preserve its Offspring.

But in Man, whom the Creator fashioned in his own Image, and endowed with a larger Share of this divine Emanation, social Love appears with radiant Lustre; in him it first displays itself in that Affection, which we have to our Species, and the Desire of perpetuating the Race: The Father burns with Friendship for his Offspring to many Generations, and they rebound the all-ravishing Fire to him and to each other.

In Man this social Affection comprehends all other Virtues, and finds Exercise for all the Affections of the Soul; and the Pleasure resulting from it is so ecstasick, that Mankind found themselves under a Necessity to multiply the Objects, in order to increase the mighty Blessing: They found those Friendships which took their Rise from Affinity of Blood and Kindred in a few

few Years became distant, and these Springs were absorb'd in the great Abyss of Time and distant Relation ; therefore they substituted several other Circumstances in the Place of these, to furnish Fuel to this friendly Fire.

Every Relation which gave them Interest in one another, every Circumstance in which several Men agreed, became a Bond of Friendship and a Pledge of Union.

Thus Men of the same Nation, the same Country, the same Language, or the same Complexion, join'd in mutual Friendships, and exercised the social Virtues from these imaginary Relations ; but where Interest, Gain, Honour, and mutual Protection united one People, Friendship grew up among them, and seal'd the social Union without any Possibility of a Dissolution.

This is the Rise of the Love of our Country, that glorious Spirit that warms the Patriot's Breast, teaches him to face Death and Danger with Intrepidity, and renounce the Gratification of every other Passion and Appetite, for the Soul-ravishing Pleasure of protecting his Country from Injury, or dying bravely in its Defence.

Amongst Mankind, tho' the Spring and Original of this Affection is innate and co-eval with his Being, yet the heavenly Spark is often stifled with other Passions, and
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in general discovers itself but by their Influence, and partakes so much of this Taint, that it's scarce possible to separate them; with them it's first and most general Object is a Sympathy of Nature, and a general Likeness to itself; this begets the Love of the Species, and that social Affection one Man feels within himself towards all Mankind; his Appetite join'd to this begets in him a natural Desire to some individual Female, and the Renewal of himself in his Offspring inspires him with the Friendship he expresses for his Offspring and Kindred: The Want, the Necessity he finds for the Protection of the Publick creates in him that Esteem he professes for the Society under which he lives; and the mutual Dependance every subordinate Association of Men of different Ranks have upon each other, ties the Knot of Friendship among the different Members, and these upon the whole.

But the most general Bond of Friendship among the Sons of Men is founded upon or blended with their Interest; wherever Gain is in View, there a Species of this Affection exists, without the Aid of any other Circumstance; when the Interest pursued happens to be virtuous, the Friendship resulting from it is of Benefit to Society; but when Gain is only desir'd, without Regard
to

to the eternal Laws of Justice, the Union is pernicious, and spreads Injustice, Rapine and Oppression wherever it prevails.

It is this kind of Friendship that subsists among Robbers and Pirates; is the Pledge of Union, and Foundation of the Leagues between wicked and ambitious Princes, who make War upon the Innocent and Defenceless, and swallow up their weak Neighbours to gratify their Avarice and Ambition. The greatest Villains are capable of entertaining this kind of Friendship for one another, but this Union is not permanent, it depends only upon sordid Gain; while that subsists Truth and Friendship may be observed; but let that cease, or let greater Gain arise from Breach of Faith, their Fidelity and sworn Affection vanishes, and leaves no Traces in their Breast of Remorse or Compassion for their Fellows whom they have betrayed.

Pure Friendship is without any Allay of any other Passion; it takes its Rise from a Sympathy of Souls, and is supported only by the Pleasure resulting to ourselves in the Society of, and conferring Benefits upon, the Object.

Appetite, Interest, or Ambition must neither beget nor cherish this noble Friendship, and it's scarce possible for a Breast possessed with these headstrong Passions to
leave

leave Room for the tender delicate Effects of disinterested social Love. Where this pure Flame has been kindled, it is as durable as our Beings ; it took Birth with our Nature, and can be extinguished only in Eternity. Two Friends thus united, are animated with one Soul, acting through different Organs. Interest they have none, all sublunary Things are indifferent to them, and neither can add to, or diminish, the mighty Flame. Their Pleasure, their Happiness, their Existence in a Manner depend upon their mutual Society, and conferring Benefits upon one another ; and their only Contest is, which shall be so happy as to contribute most to the other's Pleasure.

The Generality of Mankind are incapable of this pure Flame, their Minds are buried in Passion and Appetite, they have no Relish for the enthusiastick Pleasure ; it's too refin'd for their gross Apprehension, which can conceive nothing but by the dull Interposition of the Senses : But all Mankind confess it in some Degree, and are lost in Admiration when they discover it in its native divine Purity. The Christian Sect, the Followers of the Prophet JESUS, the Son of *Mary*, are so ravished with this Passion, that they have made it a principal Foundation of their

Doctrines : They fancy to themselves, that their Prophet was so much inspired by this divine Friendship, and enjoy'd it in such Extent and Purity, that he died out of Friendship to his Followers, and laid down his Life to purchase them Immortality. Nay they say, he not only died for his Friends, but even for his Enemies, and for Millions unborn, who had not heard of his Name: This, if true, was Friendship in Abstract, and wants a Parallel in human Record. Yet it's Possible; for as that great Prophet was the Favourite of Heaven, and sent down to convert Mankind, by Precept and Example, the great Creator might enable him to finish his Mission by the highest Instance of Love which human Nature is capable of; that the World might have no Excuse to continue in Sin and Error, when our great Prophet came, who had in Commission to compel such as had not listen'd to the meek and social Doctrines of the Son of *Mary*, to embrace the Mussulman Truth, with Fire and Sword.

There are many and various Instances in History of the prodigious Force of this divine Affection between Men of similar Dispositions, where its Effects have carried them almost beyond the Bounds of Nature, and ally'd them in some Measure to the Divinity; but of all those recorded in Story,

ry, none affects me so much as the Friendship which manifested itself between *Osmín* and *Omer*, two faithful Mussulmen of the City of *Alexandria*: They were both of one Age, and in pretty much the same Situation and Circumstances; they were Merchants by Profession, and were known in the City by the Name of the Two Friends: This Friendship commenced betwixt them at School, and in that early Stage of Life they gave Proof of a Steadiness of Affection for each other, which Men of adult Age could not boast of; they were Companions in Study and Diversions, and made the same Progress in their Exercises: Their Genius seem'd equal, and their Inclinations so much similar, they appeared to be animated by the same Soul: Their Friendship grew up with their Years, and increased in Strength as they increased; both their Fathers died much about the same Time, and left them in easy, though not affluent Circumstances, they entered into Co-partnership in Trade, and made several Voyages together to the Coast of *Barbary*, and the Islands in the *Archipelago*, and in a few Years made large Additions to their common Fortune; they then proposed to marry, and took to Wife two Sisters, so that this domestick Alliance, instead of dividing their Affection, became

a stronger Bond of Union : In this happy State they continued for some Years the Envy of the Malicious, and the Pattern of the Wise of the City of *Alexandria*, when *Osmin's* Wife died. This was the first Shock of Fortune either of them felt ; but such was the Force of the amiable Affection, that they became Sharers in each other's Grief, and lessened the common Burthen by dividing it. *Omer* comforted *Osmin* as much as possible, and it was only in the Power of such a Friend to find Language proper to give Ease to a Mind so sensibly touch'd with the Loss of a much-lov'd Wife as *Osmin's* was : In Process of Time *Osmin's* Melancholy began to abate, and to complete the Cure the two Friends resolved to take a Journey to *Moaco*, partly to settle some Affairs with their Agent in that City, but more to remove *Osmin* from those Objects which were apt to renew in him the tender Remembrance of his deceased Wife.

They left their Affairs and Effects in the Hands of a Servant, in whom they apprehended they might confide, and set out together, in Hopes to return within the Year. When they arriv'd at *Moacco*, they lodged at the House of their Agent, and in a few Weeks settled their Affairs, and then indulged themselves in all the innocent Amuse-

musements of the Place: And in order to make themselves more acquainted with the general Rules of Commerce, they courted the Acquaintance of all the *Franks* of Note, which Trade had invited to that famous Mart. They were intimate with those of greatest Consideration among them, and their modest Deportment, and affable Behaviour procured them the Esteem of them all; but at one of those Entertainments which the *Franks* gave to the *Turkish* Merchants, it happened that a Quarrel ensued between *Omer* and one of them when *Osmin* was absent: The Company present prevented any Mischief at that Time, but the *Frank*, according to the Custom of his Country, whispered *Omer* to meet him next Day without the City: *Omer* had too much Nobleness of Soul to refuse the Challenge, and parted pretty early from the Company in order to be able to come to his Appointment; but in coming home unhappily tumbled down in the Street and dislocated one of his Arms; he came home full of Pain, and in the greatest Agitation of Mind. His dear Friend felt as much as he, but was yet ignorant of the real Cause of *Omer's* Chagrin, which proceeded more from the Necessity he was under of disappointing the *Frank* than from the Anguish of his Fall;

however, he soon found Means to persuade his Friend to let him into the whole Secret, and when he had heard it chearfully offered to meet the *Frank*, in his Place ; but this *Omer* could not consent to ; he had too great a Value for his Friend to agree to endanger his Life : Here a noble Struggle of Friendship ensued, in which neither would yield the Superiority ; but with the Anguish of the Bruise, Agitation of Mind, and the much Speaking occasioned by the friendly Dispute, *Omer* fainted away, and remained speechless all that Night and Part of the next Day. Though *Osmin* could easier have parted with Life than from his Friend in these Circumstances, yet he had so delicate a Concern for his Honour, that he would not allow that to suffer by his Stay ; but at the Time appointed went to meet the *Frank* at the Place of Rendezvous : The *Frank*, enraged to find that he was only to fight a Deputy, loaded *Omer* with all the opprobrious Epithets he could think of ; but said, he was glad he had an Opportunity at least of being revenged on his Friend. This Behaviour of the ungenerous Christian enflamed *Osmin* more, so that they engaged like two Furies, and in a few Moments it was *Osmin*'s Fortune to lay the *Frank* dead on the Spot. The Christian no sooner fell than several
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of his Companions rush'd out of a Thicket, and seized *Osmin*, whom they carried before the Cadi. It was in vain to prevaricate; the *Frank* was killed, though fairly, yet by the Law *Osmin* was condemned to die, and all the *Franks* in the City besieged the Cadi in such Manner, that there was no Hopes of Mercy. *Osmin* was dragg'd to Jail, and Orders given for his Execution in eight Days. In a few Hours *Omer* recovered from his Anguish and Insensibility, but, to feel the utmost Shock of treacherous Fortune. The People of the House concealed the melancholy Tale as long as possible, but it at last came out; his Grief was too great to take Vent by common Methods, he received the News of his Friend's Fate as if Thunder-struck, and was incapable of uttering one Word for some Hours; at last, recollecting himself that a State of Inactivity was not suitable to the Calls of Friendship, in Spite of an Inflammation in the dislocated Arm, he got up, and set himself to find Means to save his Friend's Life: He apply'd to the Cadi, by the Interposition of the greatest Men in the City, but in vain; the Judge admired the Effects of their mutual Friendship, and wish'd it had been in his Power to save *Osmin* for *Omer's* Sake, but the whole Body of *Franks* were engaged

to see Justice done on their Countryman's Murderer, and that it would not be political in him to save a Life, justly forfeited, at the Expence of the Displeasure of so great a Body, on whom the Trade of *Moaco* depended. Thus the Judge remained obstinate not even to delay the Execution, unless at the Suit of the *European* Merchants: A Friend of *Omer's* suggested a Method, which gave him some Hopes of Success, which was, to offer the Consul of the *Franks* a Sum of Money for his Interposition with the Cadi. This Project was soon put in Execution, and the *Franks* liked the Proposal; for there is nothing these Barbarians put in Competition with Money: They agreed to accept of a Ransom, but it was as exorbitant as they are covetous; twenty thousand Crowns were stipulated to be paid within forty Days, or *Osmin* must be executed: The Cadi superseded the Sentence for that Space, but swore by his Beard, and the Tomb of our holy Prophet, that he would not delay it one Hour longer unless the Money was paid. *Omer* then took Leave of his dear Friend, and set out for *Alexandria* to raise the prodigious Ransom by the Sale of their common Effects; but when he came there he found his Servant had embezzled the greatest Part of their Estate, from the Sale of which

which he could raise but two Thirds of the promised Sum ; he try'd all their Relations to borrow the remaining Part, but in vain ; they shun'd the unhappy *Omer*, and deserted him as they saw he had made Sale of his Fortune ; that Friendship they so much admired while they were in flourishing Circumstances, they accounted Madness. The generous *Omer* was too much affected with his Friend's Danger, to be much moved with the Ingratitude of their common Relations, he resolv'd within himself to set him at Liberty at any Rate ; he had nothing now left to raise the Money but his Household Goods, with his Wife and Children ; even these he parted with, and though he loved his Wife with all the Tendernefs of a new born Passion, and his Children beyond the common Bounds of paternal Affection, yet neither nuptial Love, nor the Fondnefs of a Parent for his Offspring was equal to his Friendship. These Passions, though stronger in him than in most Men, yet must yield and give Place to the sacred Ties of Friendship ; he struck a Bargain with a Dealer in Slaves, received the Purchase Money, and delivered them with a Heart over-charg'd with Grief beyond Description. The tender, but submissive Upbraidings of a much loved loving Wife, the soft Complaints of suffering

Infants,

Infants, the Throbs of Heart, and Anguish of a Soul of a fond Father, and affectionate Husband at so fatal a Parting represent a Scene too full of Sorrow, too big with unnatural Woe for human Language to express.

The unhappy *Omer* no sooner found himself possess'd of his Friend's Ransom than he set out with a Caravan of Merchants, bound for *Moaco*, flattering himself with the pleasing Idea, that with his all he should be able to release his Friend; but Fate had another Trial in Store for him, another Subject to exercise the mighty Power of Friendship. When their Caravan was within four Days Journey of *Moaco* they were set upon by a Band of Robbers, who, in Spite of a gallant Resistance, stripp'd them of all but their Cloaths.

Omer was for some Minutes in Despair, and agitated with the most poignant Grief to find that all his Hopes were vanished; he cursed Fate that had spared him in the Engagement, since his Life could be of no Service to his Friend; but recollecting himself of a sudden, as if he had been inspired with some happy Project, he thank'd God and our holy Prophet that his Life was spared, which he was resolv'd he wou'd sacrifice for his dear *Osmin*: Inspired with this Resolution he proceeded to *Moaco*, and went directly to the Cadi, and acquainted

quainted him that he had been to raise *O/min*'s Ransom, but that he could not recover the whole unless *O/min* went in Person to execute the Sale of Part of his Estate, which he might do within the Time limited, and profered to remain in his Place, and submit to the Death adjudg'd *O/min*, if he did not return. The Cadi was surpris'd at the generous Behaviour of this uncommon Friend ; and after consulting with the *Franks*, who were to receive the Money, consented that *Omer* should be accepted in Security of *O/min*'s Return. *Omer* then told his Friend a formal Story, which induced him to believe his Presence at *Alexandria* would procure the desired Sum, without hinting one Word of what had happened to himself. *O/min* set out the next Day fully sensible of the mighty Obligation he lay under to the generous *Omer*.

Day after Day passed in Hopes of *O/min*'s Return ; the Day of Execution approached, but no Tidings of *O/min* ; the *Franks* beset the Cadi's Palace, and demanded Justice on the Security of *O/min*. The Cadi sent for the unhappy Friend, and ask'd him what he had to offer to pacify the intraged *Franks* ? *Omer* told the Judge he had nothing to say in his Defence ; that he had resolved, when he entered into Prison, to suffer for his Friend ;
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that he knew, though *Osmin* did not, it was impossible to raise the Ransom; and then related his Adventures in his last Expedition to *Alexandria*, the Resolution he had taken when robbed, and the Artifice he used to persuade *Osmin* to go for that City: The Relation drew Tears from all the Mussulmen present, and the rigorous Judge expressed his Amazement at the uncommon Effects of Friendship; but the Money-loving Christians, who found their Hopes of the great Ransom vanished, breath'd nothing but Revenge, and insisted that *Omer* should suffer the Punishment to which his Friend was condemned. The Cadi found in himself all the Emotions of tender Compassion for the unhappy young Man, but was obliged, in Compliance to the Laws, and the sanguinary Humour of the mercenary *Franks*, to give Orders for *Omer's* Execution at the Hour appointed by the last Festa, but to mitigate the Severity as much as in his Power, directed that the Execution might be done in private.

The *Franks* crowded to the Prison to see the Preparation for this last Effort of so strange a Friendship, and the Cadi himself, willing to see if human Nature was capable of bearing out to the last under the Pressure of such strange Calamity, went likewise to the Place of Execution: The
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dreadful Apparatus of Death was prepar'd in an inner Room of the Jail, which open'd by two folding Doors to the great Gallery, where the Spectators waited for the fatal Catastrophe: *Omer* was brought out, and view'd the Crowd of Money-hunting *Franks* with Contempt; he survey'd the dreadful Engine on which he was to suffer with the utmost Composure of Mind, without expressing the least Dread in his Countenance; on the contrary, as the fixed Minute approach'd his Serenity seem'd to increase, and a chearful Smile settled on his Countenance; and addressing himself to the Cadi, said, that now he enjoy'd a Pleasure unknown to Mortals, the transporting Thought of dying to save his Friend! a Thought so full of Ravishment that his mortal Faculties were too small to contain his Ecstasy: This frail Fabrick, continued he, has no Organs to express my Joy; but now the Hour is come when that Engine, now my only Comfort, frees me from this Clog of Earth, and wafts me to the Arms of our holy Prophet, where I shall enjoy a whole Eternity in contemplating the mighty Transport: Then bowing down his Head to the Ground he bid adieu to the Cadi, and entered the Place of Execution with the Ecstasy of a Bridegroom: He was extended on the Rack, but before the

Executioner received the Signal to pull the Wheel the Doors were shut, and the Crowd dismissed.

The City of *Moaco* was fill'd with the magnanimous Behaviour of the generous *Osmin*, pity'd his Fate, and curs'd the Avarice of the barbarous *Franks*; even they relented, and were heard to murmur out his Praises in Spite of their Shagreen for the Loss of the Ransom they had flattered themselves to receive. Various were the Conjectures with regard to *Osmin*, but most People blamed him for not returning as soon as he found the Ransom could not be rais'd; but they blamed the unhappy *Osmin* without Cause. Erring Men, who judge rashly; and by Events, are ignorant of the Decrees of Fate, and their narrow earthly Minds cannot comprehend the Variety of Causes which make up the mighty Chain of Things: Our Actions neither depend upon our Will or Power, but are guided by the eternal Decrees of Providence.

Osmin, when he came to *Alexandria*, soon found out the State of his Affairs, and from some Merchants of that Caravan who had return'd, learn'd what had become of his Effects; and as a Friendship, such as theirs, could not subsist but in a Sympathy of Souls, he quickly guess'd the Motive of his Friend's Conduct in sending him to
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Alexandria, but resolved to disappoint him by returning within the Time limited: Hurried by the Danger *Omer* was in, he stay'd but one Night in the City, and resolved to set out the next Day for *Moaco* to discharge his faithful Security; but he was prevented, some malicious Persons finding the Affairs of the Co-partnership desperate, complain'd to the Cadi, that *Osmin* owed them a considerable Sum of Money. The unhappy Man was brought before this Magistrate, and by the Force of Perjury was committed to Prison 'till Payment of the pretended Debt: This was the utmost Effort of malicious Fortune; Friendship, Honour, and Reputation were now forfeited, and the unhappy *Osmin* had not one Glimpse of Hope; his Grief, his Anguish, and Despair were boundless as their Cause, and too great for the Power of Words to express: His Case soon became publick in *Alexandria*, and the most obdurate Hearts melted into Tears at his melancholy Fate; but this unavailing Pity could bring no Relief, 'till Chance, or rather the unerring Hand of merciful Providence, brought the sad Tale to the Ears of the Captain of that Band of Robbers who had attack'd the Carravan. This Wretch was touch'd with Remorse at the Relation, and resolved to atone for all his past Villanies

nies by one Act of Justice and Generosity. He sent immediately to the Cadi of *Alexandria*, and acquainted him, that he was the Person who had robbed the Caravan, and was willing to return all the Effects if insured of Pardon. The Proposal was accepted, the Goods were delivered to the Owners, and the Money taken from *Omer* was paid to *Osmin*, with a large additional Sum, of which the Robber made him a Present. Thus he was at once delivered from Difficulties, but dreaded that the Time lost had forfeited his Friend's Life, which was the only Misfortune he valued.

He set out with all Expedition to *Moa-co*, and hurried to the Prison, where he did not arrive 'till the next Day after the Execution, and heard the dreadful Catastrophe of his much-lov'd Friend, his gallant Behaviour to his last Moments; the Thoughts that he himself only was instrumental in his Death were Reflections too heavy for Humanity; the unhappy *Osmin* sunk under his Calamity, and fell into a Swoon, in which he remained for some Hours.

The Noise of his Arrival soon spread through the City, and fill'd them with fresh Wonder. The Prison was again crowded by *Franks*, and People of all Nations, who came to gaze upon so uncommon an Object; the Cadi himself made one of the

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Number, and ordered Remedies to be applied to recover the yet speechless *Osmín*: The Physicians try'd all their Skill, and brought him to himself, but it was only to feel a Weight superior to the Hand of Death. He attempted to lay violent Hands upon himself, and called aloud to the Cadi for his Friend. This Magistrate, touch'd with his Misfortune, ordered the *Franks* who had prosecuted *Osmín*, to appear before him, and demanded to know if they had any Claim upon *Osmín*; they acknowledged they had not, since his Friend by his Death had satisfied the Law, which they were sorry they had urged the Forfeit of: The Cadi entered their Confession upon Record, and then produced an Order of the Bashaw of the Province to pardon both of the Friends, and upon a Signal given *Omer* appeared, to the Surprise of all the Spectators; but the Transports of the two Friends admit of no Description; such only as are capable of so pure a Flame can have any Idea of the mighty Ecstasy: When the first Transports of their mutual Endearments were over, they mutually acknowledged the Justice and Humanity of the Cadi, who by his Interest had procured a Pardon from the Bashaw, and by the sham Execution of *Omer* satisfied the Malice of the greedy

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Franks.

Franks. *Osmin* related to that Judge the Success of his Journey to *Alexandria*, and by that Means removed all Suspicion from himself of using his Friend with less Amity than he deserved, and filled the whole Audience with Admiration at the surprising Vicissitudes of sublunary Things, and the Wisdom of the divine Director of Events in ordering his Dispensations for the Faithful, and the Manifestation of his own Glory and Justice.

The two Friends remain'd but some short Space at *Moaco*, and returned to *Alexandria*, where *Omer* re-purchas'd his Wife and Children, and lived with them and his dear Friend in mutual Fidelity to a great Age.

Thus, my dear *Isabella*, the sage Dervise finished the astonishing Relation of the two Friends ; I can't give thee my Sentiments on the original Springs of their Behaviour. I confess that this Narrative surpris'd me beyond Measure. In my next thou shalt have my own and the Dervise's Thoughts on this Matter. In the mean Time I intreat thee faithfully to love thy Friends, and not to forget thy Mother.

Constantinople, the 14th Day
of the 11th Moon.

SELIMA.

F I N I S.